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Secula vix referent, quem tulit una dies. EE.

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Mr. BOLTONS LAST AND LEARNED WORKE *of the* Foure last Things,

DEATH, IVDGEMENT, HELL, *and* HEAVEN.

WITH AN ASSISE-SERMON, and Notes on Iustice, *Nicolls* his Funerall.

Together with the Life and Death of the Authour.

Published by E. B. And re-viewed, with Marginall Notes, and an Alphabeticall Table added thereunto.

LONDON, *Printed by* GEORGE MILLER, *dwelling in the* Black-Friers. 1633.

XUM

TO THE RIGHT VVORSHIPFVLL, FRANCIS NICOLLS Esquire, one of His Majesties *Justices of Peace and Querum*, for the County of NORTHAMPTON.

* * *
* *

SIR,

IT was the desire of this Reverend *Author*, when that * furious messenger of Death first seized upon his spirits, giving him no more intermission, than what would serve for some feeble preparations against a *New Encounter*: that I would, in case he died, (which afterwards lamentably fell out) frame an Epistle to this Worke which he had

* *A quartan Ague.*

had then made ready for the Preſſe; and dedicate it (in his name) to your ſelfe, as a pledge of his avowed thankfulneſſe for thoſe many favours he received from that religious and renowned * Iudge, his noble Patron: and from your ſelfe, his immediate heire and ſucceſſour.

* *Iuſtice Nicolls, as grave and learned a Iudge as this Kingdome enjoyed in the age it held him.*

This requeſt from him (that would deny me nothing) I knew not how to with-ſtand, though I wrong'd my ſelfe in the acceptance; as to draw a *line* in that Worke, from which ſo rare a Work-man had taken off his learned and eloquent pen. But yet a neceſſity lay upon me; for he deſired in his ſickneſſe, that by this Dedication it might appeare to the world how much hee honoured your ſelfe and family, which firſt preferred him.

It was no ſmall joy to his heart to ſee that ſpeech of God himſelfe fulfilled upon your *Houſe*, *Thoſe that honour me I will honour*. It is fit the world ſhould know (that it may bluſh and mend) to what eminency of place the meere merits of *Iuſtice Nicolls* in that ſhort race of his life rais'd him unto. Called he was by the Writt of *Queene ELIZABETH* to bee *Serjeant at Law*: He was by *King IAMES* made *Serjeant at Law* to *Prince HENRY* his eldeſt Sonne: *Iudge* of the Common Pleas, and *Chancellour* to our (now) gracious Soveraigne, when he was *Prince of Wales*. But that which truly ennobles his memory, and makes me call to minde what our *Fleta* reporteth was the honour of Iudges about *King EDWARD* the firſt's dayes: He had and held all theſe places *Nec prece, nec* * *pretio, nec præmio*, I am not afraid to engliſh it, for I well know the truth of it: *He neither begged them, nor bought them, nor gave ſo much as a New-yeares-gift for them.*

1. Sam. 2. 30.

* Qui pecunia & largitionibus honores ſacerdotia & magiſtratus ambiunt, his pœna deportationis eſt præſtituta. *Lex Iul. de ambitu.*

Iuſtice of Peace — and Quorum, Iuſtice of Oyer Oyer and Terminer, Knight of the Shire, High Sheriff of the County

* Honor fugientem ſequitur, ſequentem fugit.

The like I can truly ſpeake of your ſelfe; Thoſe dignities which have beene caſt upon you in your owne Country (ſince he was taken to glory) which are neither few nor meane: they came to you, you ſued not for them; * you ſought them not: Nay, you degraded your ſelfe

ſelfe of one of them (a thing not uſuall) by making earneſt ſuit to be out of the Commiſſion of *Oyer* and *Terminer*, after you had a while endur'd it.

From hence (as I have good ground to conceive) would this worthy Author have mounted you up on Eagles wings to the Throne of the Higheſt, who hath done theſe and greater things for you, and have preſt upon you large and high performances. If ever there were a time for *Righteous men* that are in authority to ſhew themſelves, the time is now come. Meane Chriſtians, their very perſons and actions are by the abounding of ſinne become a very *Parable of Reproach*; *A company of Block-heads*, as a *melancholy Divine* cals them. If thoſe therefore that are in place ſhould now be ſilent, it is pitie but their breaths ſhould be ſtopt for ever. I have obſerved it long, and not without wonder, (looking upon former times) that in theſe dayes ſuch a ſpirit of feare and faintneſſe hath poſſeſſed the hearts of holy men, that they dare not bee couragious in the cauſe of God. It is no ſtrange thing for a man to bee fearefull in the *Darke*: but when ſuch a light ſhines upon us from heaven, as that our eyes are even dazelled in the beholding of it; now to be timerous, now to be faint-hearted in a good cauſe for feare of men, or any ſuch ignoble reſpect; is *monſtrous Cowardize*. What is there in the face of man, made of the ſame mould, toſſed to and fro with the ſame vanity, reſoluble into the ſame Clay: that we ſhould feare it? What is outward preferment, to the loſſe, or certaine hazard of a good conſcience? For, they are rarely kept together: what are mockings, revilings, reproches, impriſonment, &c. to godly men? but deeper impreſſions of ſtricter holineſſe, and the very *markes of the Lord Ieſus*.

Iſay 40.31.

Degeneres animos timor arguit. Pſal. 146.3,4.

Nec chriſtiani ultrà durare aut eſſe poſſumus, ſi ad hoc ventum eſt ut perditorum minas atq; inſidias pertimeſcamus. *Cypr. Lib. 1. Epiſt. 3. ad Corn.*

Oportuit in divinis caſtris milites CHRISTI: ut non minæ terreant nec cruciatus & tormenta devincant. *Cyp. lib. 2. Cap. 6.*

The name of *Chriſtian* is a name both of *Honour and Valour*, and begets better ſpirits then either *Romane* or *Grecian*; let *Machiavell* and other *Atheiſts* ſay what they will: which of their ſtories ever made mention of

so valiant an army, as that *Noble Army* of Martyrs, mentioned in the 11th. Chapter to the *Hebrewes*? How can they want spirit that derive their courage from no lesse Author than the Lion of the Tribe of Iuda. Nay, it were no hard matter to prove, (might I recede from an Epistle, to pursue a Common place) That no man can be truly valorous; but he that is truly religious.

As this Courage ought to be in all that feare God: so specially in those that are Magistrates, and sit in the seats of *Iustice*, the very Tribunals of God himselfe: For them to be dastardly and fearefull, is to shame their Master. Give me therefore leave, by some warrant from the Author, in your person (whom I cannot but commend in this particular) to presse this vertue upon all that beare rule in their Country. It is part of the *Essence* of a *Iustice of Peace*, to be a man of Courage. The counsell of *Iethro* to *Moses*, was, to make onely such to bee Magistrates, as were *men of* * *courage, fearing God, &c.* Wherin the Spirit of God preferres the daughter before the mother, and *Fortitude* before the *Feare of GOD*, of which it is the effect, because it is more conspicuous in the eyes of men: For the feare of God is a thing hidden in the heart, but that which drawes it forth and makes it illustrious, is that valour and high resolution of spirit by which it worketh. Almighty God makes this good by an example of his owne choice. For when hee had appointed *Ioshua* to succeed *Moses*, and had mightily supported his mind with arguments of his owne assistance and presence with him, he requires nothing else of him, but to be *strong and of a good courage*, with many iterations of the same thing in such phrases as these, *Bee strong and of a good courage*, be *very courageous, bee not afraid, be not dismaid*: And, as if there were no other vertue desireable in a Magistrate, the people (in accepting him for their Captaine) require of him no other condition but this, *Onely be strong, and of a good courage*. And the Law of this Land, which in this, as in most other things,

Exod. 18.

* *Or*, able men, *in the last translation.*

* Iosh. 1. 6, 7, 9, 18.

things, is parallell with the Law of God, (as I could ſhew) would onely have thoſe *Iuſtices of Peace*, which are the moſt * *valiant men* of the County.

* *Stat.* 34. E. 3. *Cap.* 1 *in the old Stat. at large.*

I ſpeake not this to exclude all thoſe requiſites of wiſdome that ought to be in the holieſt and moſt valiant men. I may ſay in theſe times as the Apoſtle ſaid of another vertue, *There is great need of wiſdome.* The children of God ever have beene, ſtill are, and ever may bee the wiſeſt men upon earth. Let an unwiſe world thinke what it liſt. I meane not that wiſdome (falſly ſo called) whereby a generation of men to ſave their skinnes, handle a good cauſe like a Venice-glaſſe, loath they are to do any thing that may offend great perſons with whom they would comply: or expoſe themſelves to any danger or loſſe. (The very wiſdome which cauſed *Francis Spira* to deſpaire.) This is rather cunning or craft: or, to linke them together in the language of the Apoſtle, [b] *A cunning craftineſſe*, it is not wiſdome. True wiſdome in the morall Schooles of Philoſophy, and in the purer Schooles of Divinity, is that Queene of vertues, which like the ſoule in the body giveth life and [c] *information* to all the reſt, commands all the affections, regulates all the actions of mans life, and adds an active quickning power to every virtue, to every faculty in man, directing them to a bleſſed iſſue. So that a wiſe man is a *valiant* man, a *juſt* man, a *temperate* man, an *humble* man, &c. But he that is addicted to any vice, a ſervant to any luſt; *proud, angry, ambitious, fearefull, covetous, &c.* is in all ſound Morality and Divinity a very foole, *Solus vir bonus* (ſaith that great [d] Philoſopher) *revera eſt prudens, Onely a good man is a wiſe man.* And King *Salomon* makes this *Philoſophy* good *Divinity*, *Pro.* 24. Ver. 4. *Wiſdome is too high for a foole*, by whom throughout the *Proverbes* hee meanes a wicked man. There is a connexion in the vertues, the way to be *wiſe*, is to be *good*, and the way to be *courageous*, is to bee *wiſe*. A wiſe man *is ſtrong, and a man of knowledge* (ſaith *Salomon*)

b Epheſ. 4. 14.

c Anima eſt tota in toto, & tota in qualibet parte.

d *Ariſtotle 6. Ethic.* Et ſolus prudens revera eſt vir bonus: contrà, ſtolidi & imprudentes ſunt mali. *Keck. Syſt. Ethic. Lib. 1. Cap. 3. p. 148.* Pro. 24. 5.

mon) increaſeth ſtrength. From all which it is eaſie to conclude, and hard to be gain-ſaid, that a cowardly perſon, let him ſwell never ſo bigge, let him carie his creſt never ſo high, is neither *wiſe* nor *good*. *The wicked flee when no man purſueth, but the righteous are bold as a Lyon.*

Pro. 28. 1.

The kindly venting of thoſe two affections of *Anger* and *Love* hath made mee long in this argument, and muſt now be my excuſe. That of *anger* at the preſent degeneration of mens minds from that nobleneſſe of ſpirit that was wont to be in the ſervants of GOD: the other of *love* to you, in encouraging you to as high reſolutions as ever; though he be *taken away* that was to you as *Moſes* to *Joſhuah*, your *tutor* in your youth, your ſingular *inſtructor* by his powerfull Miniſtry in your *after-yeares*: and ever your *friend* till hee went hence, and was ſeene no more. Amongſt thoſe many ſpeeches of his which in his ordinary conference paſſed from him by *weight*, and not by *number*; I will reſume *one* in your hearing moſt fitting my purpoſe, *Innocency and independancy* (ſaid he) *make the braveſt ſpirits.* And it cannot be otherwiſe: for, that mans heart which is upright with GOD, and depends upon him *alone*, is of invincible courage, and becomes like the ſpirit of *Martin Luther*, who, when newes was brought to him that both the Emperour and the Pope threatned his ruine, anſwered thus in ſhort, but very ſtourly, *Contemptus eſt à me Romanus furor & furor, I ſcorne the worſt the Pope can doe*: like that of *David*, *The LORD is on my ſide, I will not feare what man can doe unto me.*

In vitâ *Lutheri.*

Pſal. 118. 6.

What you heard him ſpeake, you ſaw him practice. For, I may ſay of him as was ſaid of *Gideon*, *ſuch as the man is, ſo is his ſtrength*: he was one of a thouſand for *piety* and *courage*, which were ſo excellently mixed with *wiſedome*, that they who imagined miſchiefe againſt his Miniſtry (for, no other occaſion could they e-

Iudges 8. 21.

ver

ver find againſt him then touching the law of his GOD) were never able by all their plotting to doe him any more hurt, than onely to ſhew their * *teeth.* Dan.6.5. * Pſal.37.12.

And although he be now gathered to his Fathers, yet hee ſtill ſpeakes to you in this *excellent Treatiſe*, of which he died in travell; encouraging you thereby ſtill *to do worthily in Ephratah*, and to hold on in thoſe good wayes of piety which you have ever loved. The very Heathens could ſay that a *good man was a publike good*: but a good Magiſtrate is much more, for, hee hath a price in his hand to doe good, and is armed with power and authority to bring it to paſſe. Theſe times have need of ſuch: up therefore and bee doing: put *on righteouſneſſe*, and let it cloath you, and let *Juſtice* bee to you as a robe and a diademe to breake the jawes of the wicked, and to plucke the prey out of their teeth. And although theſe kind of men will for this very thing purſue you with envy, hatred, reproaches, &c. You need not care; for, their teeth are broken, and they cannot hurt you. *Envy* doth ever attend *goodneſſe*; though not as a companion, yet as a thing which *dogges* it at the heeles. *I conſidered* (ſaith *Salomon*) *every right worke, that for this a man is envyed of his neighbour.* This is your comfort (and it is a great one) [a] *GOD* and the [b] *King* ſhall honour you for well-doing: *Hee that loveth pureneſſe of heart*, (though for this hee bee ſcoffed and jeer'd at in the world) yet (ſaith *Salomon*) *for the grace of his lips the King ſhall bee his* [c] *friend.* Ruth 4.11. χαριτες ἀπλοκτοι κοσμοῦσιν. Iob 29.14, &c. Regium eſt cùm benè feceris malè audire. Sen. Eccleſ.4.4.

[a] Pſal. 91. 14, 15, &c. *I will ſet him on high, becauſe hee hath knowne my name, &c. I will deliver him and honour him, &c.*

[b] Prov. 22. 11.

[c] *I hold a good Juſtice of Peace in his Country to doe Me as good ſervice, as hee that waites upon Me in My Privy Chamber, and as ready will I bee to reward him: For, I account him as capable of any honour, office or preferment about My perſon as well as any Courtier that is neere about Me.* King IAMES's Speech in Starre-Chamber, 20. Iune, 1616.

I will hinder you no longer from reading this excellent Treatise which properly belongs to you, being the ground-worke of two Sermons preached before you; the one at the Funeralls of that worthy Iudge your unkle, my most deare father in law (whom I honour in the dust) The other in the time of your Shireevalty: I will therefore end all in the prayer of this Authour, and the last words that ever hee spake to you in this world, the blessings of *Abraham*, *Isaac*, and *Iacob* bee upon the heads of you, your wife and children for ever.

Your loving brother,

and very friend,

EDVVARD BAGSHAVVE.

TO THE READER.

BEhold here a Poſt-humus: *a Child brought into the world after the* Own-Father *was taken out of the world. A* Foſter-Father *is thereupon required for it: but certenly, more for cuſtome, than need. Such was the Own Father, as it is commendation enough for the Child to ſay,* This is the childe of ſuch a Father. *And ſuch is the Child, as for its owne ſake it will finde good entertainment, though the Father of it were unknowne.*

A diſtinct narration of the life and death of the Author you have truly and punctually (as becommeth ſuch a narration) premiſed.

All his Workes doe ſhew that he was full *in what hee undertooke: ſo full, as he leaves ſcarce any thing (if any thing at all) for another Author to add, more than he hath done, to what he hath done.*

He had a very ſearching and diving gift: whereby hee was able to anatomize *and lay open the ſeverall parts and nerves of the points which he handled, and to ſet out pertinent ſignes, rules, meanes, and motives thereabout.*

His expreſſion of his mind by fit words and phraſes

was

was answerable to his invention. Both very copious, full of variety.

Take for instance this ensuing Treatise: *the maine scope whereof is to furnish a Christian against the evill day.*

Therein you may observe, how, on the one side hee discovers the false meanes which most use; and how, on the other side hee revealeth the true meanes *that are of singular use to the end intended: yea, and how hee enforceth the same with* reason upon reason, *the better to demonstrate the equity of the point: how also hee infers all sorts of* Uses *thereupon,* as, Reprehension, Exhortation, Direction, *and* Consolation: *and finally, how he takes occasion from thence of an exceeding large discourse upon* the foure last things, which (*to use his owne words*) have beene ever holden very materiall and of speciall moment to make us (by GODS blessing) more humble, un-worldly, provident and prepared for the evill day. *Those foure Heads are;* DEATH, IVDGEMENT, HELL, HEAVEN.

To add more to what hee hath set out thereabouts, were to powre water into the sea. First read, then judge: and the LORD *add his blessing.*

W. G.

THE LIFE AND DEATH OF M. *BOLTON.*

THat one age may tell another, that the memoriall of the juſt ſhall bee ever bleſſed, when the perſons and names of thoſe that are otherwiſe minded ſhall rot and vaniſh away: It hath beene the pious cuſtome of ancient and later times, to commend to poſterity the eminent graces of the Saints departed. Famous are thoſe Panegyricke Orations made at the tombes of the Martyrs in the Primitive times; when as their perſecuting Emperours, priding themſelves in their lamentable deaths, have left no o-

ther

ther noyſe behind them, than the loud and long continued cries of ſpilling their innocent bloud.

Memorable alſo are the Funerall Orations of the two *Gregories*, *Nyſſen* and *Nazianzen* on *Baſil* the great: And in later times, to give a few inſtances, (for the number in this kinde is infinite) *Melanchthon* and *Camerarius* wrote the life of *Martin Luther*; *Iunius* the life of *Vrſine*; *Beza* the life of *Calvin*; *Antonius Faius* the life of *Beza*; *Ioſias Simler* the life of *Peter Martyr*; and D^r. *Humphrey* the life of our moſt renowned *Iewell*.

This manner of honouring the Saints is warranted by GODS owne example; who (for ought is revealed to us) took order for *Moſes* buriall, digged his grave, covered him with molds, and made for him that excellent Funerall Sermon expreſſed in the firſt Chapter of *Ioſhuah*. And that all-wiſe GOD who ſweetly diſpoſeth all things, thinkes it needfull thus to grace his owne people, that hee may hereby uphold their ſpirits amid thoſe many preſſures, ſcornes, reproaches, *cruell mockings*, and innumerable other

other miſeries which they endure of the world, meerely for his ſervice; bee they otherwiſe never ſo wiſe, juſt, meeke, peaceable, and unrebukeable amongſt men: Witneſſe thoſe many terrible perſecutions (mentioned in Eccleſiaſticall Stories) againſt the Chriſtians, though harmleſſe and innocent, though they prayed for their Emperours, and GOD did miracles in their armies by their prayers; yet for this onely cauſe, that they honoured CHRIST, and called themſelves Chriſtians, (ſo odious was that precious name unto their adverſaries) they were put to the extremeſt tortures that the utmoſt inventions of cruelty and rage could deviſe againſt them, as *Juſtin Martyr* and *Tertullian* in their learned and eloquent Apologies for them doe amply demonſtrate: this cauſed *Adrian* the Emperour to ordaine, that thenceforth none of them ſhould be appeached barely for that name, unleſſe they trangreſſed the Lawes.

Euſeb. Hiſt. Lib. 4 & 5.

Euſeb. Lib 4. Cap. 9.

3. According to theſe examples, and for the very ſame cauſes, I have adventured to publiſh to the world, the life and death of this

this man of GOD, the Authour of this Worke, now a Saint in heaven. I confeſſe his worth and parts deſerved rather an advancement by ſome ſuch eloquent Orators as I mentioned before, than a depreſſion by my pen; but yet a pearle may be ſhewed forth as well by a weake hand, as by the arme of a gyant, I ſhall doe no more. And let his owne worth and workes praiſe him in the gates. I knew him from the beginning of my youth, being my firſt Tutour in the Vniverſitie of *Oxford*, and my ſelfe one of his firſt Schollers, and from that time to the day of his death, being above ſeven and twenty yeares, none knew him better, or loved him more; our familiarity was ſuch, that (alluding to that betweene *Paul* and *Timothy*) I may ſay, I knew his doctrine, manner of life, faith, charity, patience; and now will only relate what I have heard and ſeene, wherein I will not exceed the bounds of modeſty or truth.

2 Tim 3. 10

4. *His birth.*

To begin with his birth; I obſerve that throughout the ſacred Bible, and writings on the perſons of holy men, their places of birth

birth are ever remembred; GOD loves the very ground his ſervants tread on: *The* LORD *ſhall count* (ſayes *David*) *when hee numbreth up the people, that this man was borne there*; whereas of other men there ſhall bee no remembrance of them, they ſhall have none to lament or bury them, but ſhall be caſt forth as dung on the face of the earth: ſo that I may ſay of them, as was ſaid of Pope *Boniface* the eight, famous for nothing but his wickednesſe; *intravit vulpes, regnavit leo, exivit canis*; the Prophet *David* renders it thus in plaine Engliſh. *They ſpend their daies in mirth, and ſuddenly goe downe into hell.* Pſal. 87. 6.

Hee was borne at *Blackborne* a towne of good note in *Lancaſhire* on Whitſunday, *Anno Dom.* 1572. His parents being not of any great meanes, yet finding in him a great towardlineſſe for learning, deſtinated him to bee a ſcholler, and ſtrugled with their eſtate to furniſh him with neceſſaries in that kind, apprehending the advantage of a ſingular Schoole-maſter that was then in the towne. He plied his booke ſo well, that in ſhort: 5. *Cam. Brit. pag.* 752. Mr. Yates.

ſhort time he became the beſt ſcholler in the ſchoole: and no marvell; for, hee had thoſe ſixe properties of a ſcholler noted by *Iſocrates* and others, which concurring in one, thruſt up learning to a very high elevation.

εὐφυὲς μνήμων φιλομαθὲς φιλόπονος φιλήκοος.

1. He was (Εὐφυὲς) of excellent parts and abilities of mind, and of a found conſtitution of body.

2. He was (Μνήμων) of a very ſtrong memory; I meane ſuch a memory as was notably actuated by his ready and quicke underſtanding. For, as Philoſophers obſerve) that memory which tends to admiration, being of a quite differing temperature from the underſtanding, inclines rather to folly, and becomes the ground of that Proverbe, *The greateſt Clerkes are not alwaies the wiſeſt men.*

3. He was (Φιλήκοος) a moover of doubts and queſtions; this was ever an evident ſigne of learning; by this our bleſſed Saviour approoved His learning amongſt the Doctours in hearing them and asking them queſtions: So did the Queene of *Sheba* to

a. Luk. 2. 46.

King

King *Salomon*. A dunce ſeldome makes doubts; but (as *Salomon* ſaith of a foole) alwaies boaſteth and is confident.

4. He was (φιλομαθὴς) a ſpeciall lover of learning; it was alwayes his delight to exerciſe himſelfe in ſtudies, and would not endure any averſions from them, as ſhall bee hereafter ſhewed.

5. He was (φιλόπονος) a very laborious painfull ſtudent, as ſhall be more largely ſhewed, for it is worthy imitation.

6. He was (ακροατὴς) a great liſtner after the ſayings and ſpeeches of others, and hath beene often obſerved to bee onely a hearer, and to ſit ſilent himſelfe, unleſſe hee was urged with ſome importunity, and the things he heard, he ſuffered them not to be loſt (if they were of worth) but alwayes put them downe in a booke which hee particularly kept for that purpoſe.

6. *His ſtudies in Lincolne Colledge.*

He continued long at Schoole, and came not to the Univerſity till about the twentieth yeare of his age. He was placed at *Oxford* in *Lincolne Colledge* under the tuition of M. *Randall*, a man of no great note then, but

afterward became a learned Divine and godly Preacher at *London*. In that Colledge he fell close to the studies of Logick and Philosophie, and by reason of that groundworke of learning he got at schoole, and maturity of yeares, he quickly got the start of those of his owne time, and grew into fame in that House. In the middest of these his studies his Father died, and then his meanes failed, for all his Fathers lands fell to his elder brother now living: but this crosse by GODS providence prooved a great advantage to him for his growth in learning, though it put him to monstrous paines of body and mind: for now wanting meanes to buy him bookes, he borrowed of his Tutour and others the best writers on Naturall and Morall Philosophy, and the Politicks, and read them all over, and abridged them all in his note-bookes, which are now to bee seene, and then returned the bookes to their owners. Nay such a desire hee had to attaine a perfection in the things he studied, that though he was very well skilled in the Greeke tongue, yet that he might attaine an exactnesse

exactneſſe in it, he did with intolerable paines write out with his owne hand all *Homer*, (or *Heſiod* I am ſure) for I have ſeene it (though long ſince) in a faire Greeke character; for he wrote that language better than hee did either Engliſh or Latine; and asking him the reaſon of his paines, he told me, it was onely that he might accent perfectly. This brought him to ſuch a readineſſe, that he could with as much facility *courſe* in the publike ſchooles (for hee was a famous diſputant) in the Greeke tongue, as in the Latine or Engliſh: and in them all he wrote and ſpake *Stilo imperatorio*, as *Lipſius* calls it, viz. a high and lofty ſtile, which was ſo familiar to him, as that he could not avoid it in ordinary conference.

7. *In Braſen-noſe Colledge.*

From *Lincolne Colledge* hee remooved to *Braſen-noſe*: For, by the Founders of that Houſe moſt of the Fellowſhips therein were ordained for *Lancaſhire* and *Cheſhire* men, but comming to that Colledge, having but few friends, hee ſtayed long without a Fellowſhip; about which time (that I may not bury in ſilence the charitable acts of ſuch men

A man of singular eminency for learning and piety.

whom their learning and piety have made eminent) is pleased M^r. D^r. *Bret*, knowing his deserts, and perceiving him to languish for want of meanes, most bountifully to contribute for his relieſe, and by his and others bounty, with some small stipends he had for his Lectures in that House, hee was upheld untill he had got a Fellowship, which fell out about the thirtieth yeare of his age, at which time hee commenced Master of Arts; and then by the Exercises he performed in the House and abroad, being Regent-Master he grew into fame, and was still successively chosen to bee Reader of the Lectures of Logick, and Morall, and Naturall Philosophy, (as by the Statutes of the House they were appointed to be read) which hee performed so strictly, and with such exactneſſe, as that he got credit and applause with the best, but some envy with his successours that by his example were now provoked to a more frequent and painfull reading of them, which were seldome and sleightly performed before. And such was his esteeme in the Vniversitie for his publike disputations,

putations, which he ever performed with ſuch readineſſe and acuteneſſe of ſpeech and wit, and ſuch profoundneſſe of learning, that when he was a Maſter of Arts but of ſmall ſtanding, he was choſen by the now *Lord Arch-Biſhop of Canterburie, Vice-Chancellor* at King IAMES His firſt comming to that Vniverſity, to be one of the diſputants before the King, and to reade in Naturall Philoſophy in the publike Schooles. Beſides his knowledge in Logick and Philoſophy, wherein he excelled, he was alſo well ſtudyed in the Metaphyſicks and Mathematicks, and in all Schoole-Divinity, eſpecially in *Thomas Aquinas*, which hee had read over once or twice, and had exactly noted him throughout, as may appeare in his notes.

But all this while (or for the moſt part) though he was * very learned, yet he was not good, he was a very meane ſcholler in the ſchoole of *Chriſt*, he drew no religious breath from the ſoyle he came, & his maſter like an ill ſeedſman ſowed the tares of Popery in moſt of his ſchollers: this manner of education made him more apt to tread in any path

8.

* *I may truly ſay of him, as* Tertullian *of* Irenæus. *That he was* curioſiſſimus omnium doctrinarũ explorator.

than that which was holy; he loved Stage-playes, *cards and dice, he was a horrible ſwearer and Sabbath-breaker, and boone-companion*, and was ever glad (as I have heard him ſay) of *Chriſtmas-holy-dayes*, and marvellous melancholie when they were ended, he loved not goodneſſe nor good men, and of all ſorts of people could not abide their company that were of a ſtrict and holy converſation, ſuch he would fetch within the compaſſe of *Puritans*, thinking that by that lawleſſe name he had deprived them *ipſo facto* both of learning and good religion. Such a generall ſcorne hath this degenerate age put upon the wayes of GOD, that the name of *Puritan* which is truly and properly the name of the [a] proud hereſie of Novatus, or els of the [b] vile ſect of the Anabaptiſts, is for want of ſeeking redreſſe by our *Eccleſiaſticall Lawes*, become the honourable nickname of the beſt and holieſt men. This wretched humour M^r. *Bolton* further diſcovered at *Cambridge*, for being there at a *Commencement*, and meerely caried with the fame of M^r. *Perkins*, went to heare him preach, whoſe plaine

[a] *Euſeb. Hiſt. l. 6. cap. 42 & lib. 7. cap. 7.*

[b] Preface of K. Iames to his ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ.

plaine but very ſound and ſubſtantiall preaching meeting at once in him with a curious palate and unſanctified heart; quite turned his ſtomacke againſt that *good man* that he thought him (to ſpeake in his owne phraſe) *a barren empty fellow, and a paſſing meane ſcholler.* I have heard many of late (much of Mr. *Boltons* temper in goodneſſe at that time, but inferiour in learning) ſpeak the like of Mr. *Perkins*; but the eminent learning of that man (famous [c] abroad as well as at home) is ſo farre above their reach; that to *traduce* his worth is to *queſtion* their owne. And that late learned [d] *Biſhop of Salisbury* in the defence of his booke againſt the cavils of Dr. *Biſhop*, hath in many places amply commended his learning. So that the precious name of Mr. *Perkins* ſhall like an ointment powrd forth, fill all the quarters of this land with a freſh and fragrant ſweetneſſe, when nothing ſhall ſurvive of his *Detractors*, but their unſavoury and unlearned ſpight againſt ſo holy a man. And Mr. *Bolton* himſelfe when God changed his heart (which I will next write

[c] *Willielmum Perkinſum doctiſſimum theologum, Koch. Syſt. Pol. lib. 1. p. 208.*

[d] Dr. *Abbot* in his reply to Biſhop.

of) he changed his opinion of M^r. *Perkins*, and thought him as learned and godly a Divine as our Church hath for many yeares enjoyed in ſo * young a man: But I proceed.

* Hee was but little above 40 yeares old whē he died.

9. *His converſion.*

When he was of *Braſen-noſe Colledge*, he had familiar acquaintance with one M^r. *Anderton* his country-man, and ſometime his ſchoole-fellow, a very good ſcholler, but a ſtrong Papiſt, and now a Popiſh Prieſt, and one of the * learnedeſt amongſt them. This man well knowing the good patts that were in M^r. *Bolton*, and perceiving that he was in ſome outward wants, tooke this advantage, and uſed many arguments to perſwade him to be reconciled to the Church of *Rome*, and to go over with him to the Engliſh Seminary, telling him he ſhould be furniſhed with all neceſſaries, and ſhould have gold enough (one of the beſt arguments to allure an unſtable mind to Popery) M^r. *Bolton* being at that time poore in minde and Purſe, accepted of the motion, and a day, and place was appointed in *Lancaſhire*, where they ſhould meet, and from thence take ſhipping

* Hee was for his eloquence called *Golden mouthed Anderton* whē he was but a *Scholler*.

ping and be gone. M'. *Bolton* met at the day and place, but M'. *Anderton* came not, and ſo hee eſcaped that ſnare, and ſoone after returned to *Braſen-noſe*, where falling into the acquaintance of one M'. *Peacocke* Fellow of that Houſe, a learned and godly man, it pleaſed GOD by his acquaintance to frame upon his ſoule that admirable workmanſhip of his repentance and converſion to eternall life, but by ſuch a way of working as the LORD ſeldome uſeth but upon ſuch ſtrong veſſels which in his ſingular wiſdome hee intendeth afterward for ſtrong incounters, and rare imployments. The firſt newes hee heard of GOD was not by any ſoft and ſtill voice, but in terrible tempeſts and thunder, the LORD running upon him as a gyant, taking him by the necke and ſhaking him to peeces, as he did *Iob*; beating him to the very ground, as he did *Paul*, by laying before him the ugly viſage of his ſins which lay ſo heavy upon him, as hee roared for griefe of heart, and ſo affrighted him, as I have heard him ſay, he roſe out of his bed in the night for very

Iob 16. ver. 12, 13. 14.

very anguiſh of ſpirit. And to augment his ſpirituall miſery, hee was exerciſed with fowle temptations, *horribilia de* DEO, *terribilia de fide*, which *Luther* called *Colaphum Satanæ*; for as he was parallell with *Luther* in *many* things as I ſhall ſhew anon: ſo was he in theſe ſpirituall temptations which were ſo vehement upon *Luther*, that the very venome of them dranke up his ſpirits, and his body ſeemed dead, * *Vt nec calor, nec ſanguis, nec ſenſus, nec vox ſupereſſet*, that neither ſpeech, ſenſe, bloud or heat appeared in him, as *Iuſtas Ionas* that was by and ſaw it, reporteth of him: but this ſharpe fit of *Luthers* laſted but for one day, but M. *Boltons* continued for many moneths, but yet GOD gave him at length a bleſſed iſſue, and theſe grievous pangs in his ſpirituall birth produced two admirable effects in him (as well as in *Luther*) which many times enſue upon ſuch *hard labour*, an invincible courage and reſolution for the cauſe of GOD, in the which he feared no colours, nor the face or force of any; ſecondly, a ſingular dexterity in comforting afflicted and wounded ſpirits, as

* In his Epiſtle to Melanthō.

ſhall

ſhall be likewiſe further ſhewed.

Vpon this hee reſolved to enter into the Miniſtery, and about the thirty fift yeare of his age was ordained Miniſter, after which hee wholly applied himſelfe to the worke of the Miniſtery, and improoved all his learning and time to that excellent end: A little while after he was in the Miniſtry, he was by meanes made knowne to M. *Iuſtice Nicolls*, at that time *Serjeant at Law*, who obſerving the comelineſſe of his perſon and the ſtuffe that was in him, had it alwayes in his thoughts to advance him, and about the thirty ſeventh yeare of M. *Boltons* age, the perſonage of *Broughton* in *Northampton-ſhire* falling void, hee did by my hand ſend for him from the *Vniverſity* to his chamber at *Serjeants Inne*, and preſented him to that living, at which time D. *King* late *Biſhop of London* being then by accident at the Iudges chamber, thanked him for M. *Bolton*, but told him withall, that hee had deprived the *Vniverſity* of a ſingular Ornament: Then did hee put out his firſt booke, containing *A diſcourſe of true happineſſe*, which he dedicated

10. *His entry into the Miniſtery.*

dedicated to *Serjeant Nicolls* his Patron, which for the godlineſſe of the matter, and eloquence of the ſtile therein contained, was univerſally bought up, and divers have confeſſed, that at firſt bought it out of curioſity, for ſome ſweet reliſh in the Phraſe, tooke CHRIST to boote and thereby tooke the firſt beginning of their heavenly taſt.

II. About the fortieth yeare of his age, for the better ſettling of himſelfe in houſe-keeping vpon his Perſonage, he reſolved vpon mariage, and tooke to wife M^rs. *Anne Boyſe* a Gentlewoman of an ancient houſe and worſhipfull family in *Kent*, to whoſe care he committed the ordering of his outward eſtate, he himſelfe onely minding the ſtudies and weighty affaires of his heavenly calling, in the which for the ſpace of twenty yeares and more, he was ſo diligent and laborious, that twice every Lords day hee preached, and Catechized in the Afternoone, in which Catechiſme he expounded the Creed and ten Commandements in a very exact manner; And upon every Holyday, and on every Friday before the Sacra-

ment

ment he expounded ſome Chapter, by which meanes he went over the greater portion of the Hiſtoricall part of the Old and New Teſtament. And in them all, as was well obſerved by a learned and grave * Divine that preached at his funerall, hee prepared nothing for his people but what might have ſerved a very learned Auditory, and in all his preachings he ſtill aimed next to the glory of GOD at the Converſion of ſoules, the very crowne and glory of a good Miniſter at the appearing of that great day: and herein GOD wonderfully honoured his Miniſtery in making him an aged father in CHRIST, and to beget many ſonnes and daughters vnto righteouſneſſe; for I may truely ſay, many hundreds were either abſolutely converted, or mightily confirmed, or ſingularly comforted in their grievous agonies by his Miniſtery: for hee had ſuch an art in this kinde of relieving afflicted conſciences, which hee acquired, partly by great paines and induſtry in ſearching into that skill, but chiefly by that manifold experience he had in himſelfe and others, that he was ſought to farre

* Mr. Eſtwick his Sermon at his funerall.

farr and neare, and divers from beyond the ſeas deſired his reſolution in divers caſes of Conſcience, which was the onely cauſe that made him put forth that laſt learned and godly Treatiſe of his, which hee ſtiled; *Inſtructions for a right comforting afflicted conſciences.*

12. And though in his manner of preaching he was a *Sonne of thunder*, yet unto bruiſed reeds and thoſe that mourned in ſpirit, hee was as ſweete a ſonne of Conſolation as ever I heard; and with a very tender and pitifull heart powred the oyle of mercy into their bleeding wounds. He (as was ſaid of *Luther*) was a mighty oppoſite to the Divels kingdome, and had a ſingular skill to diſcerne his ſleights and that cunning craftineſſe whereby hee lies in wait to deceive. He ever thought that there was no ſuch way to caſt downe the ſtrong holds of Sathan and to batter his kingdome, then after the ſteps of *Iohn the Baptiſt*, to lay the axe cloſe to the roote of ſinne, and to ſet it on with ſuch power, as that the Divell and all his agents were not able to reſiſt it. By this means he

hee got ground of Satan and wasted his kingdome, and *there were daily added to his Ministery such whose hearts were so fitned thereby.* And in all his Sermons hee ever used to discover the filthinesse of sinne, and to presse very powerfully upon the conscience the duties of Sanctification, in expression whereof three things were remarkeable in him.

1. Such courage and resolution of spirit as is scarcely to be found in any. I am perswaded that in the cause of GOD he could have beene contented with *Martin Luther, totius mundi odium & impetum sustinere; to have undergone the hatred and violence of the whole world,* whereby hee gave such vigour unto the truth he delivered, that it pierced betweene the very joynts and the marrow.

2. Impartiality; he would spare none in their sinnes either great or small, hee knew he was to deliver his Masters will, with whom was no respect of persons.

3. His wisedome; as he was of high courage, so was it excellently tempered with wisdome, descryed in these foure things. 1. In all

all his denunciations againſt ſinne, he never perſonated any man whereby to put him to ſhame, unleſſe his owne inward guiltineſſe cauſed him to apply it to himſelfe. 2. Hee would never preſſe upon the conſcience the guiltineſſe of ſinne, but he would fortifie it by Scripture, by the ancient Fathers (in which he was ripe and ready) and the concurrence of the beſt Orthodoxe Writers, to ſtop the mouth of al ſlanderers that ſhould accuſe his doctrine, either of novelty or of too much preciſeneſſe. 3. When hee had ſearcht the conſcience to the very quicke (as he would doe) hee ever offred CHRIST in all his beauty and ſweetneſſe, and powred it forth upon the conſcience with ſuch a torrent of Eloquence as would have melted the hearts of any, but thoſe which obſtinately refuſed the voice of that powerfull charmer. 4. He would alwaies proteſt unto his people, that it was a trouble and griefe to him to preach againſt their ſinnes, hee delighted not to vexe any of their conſciences, hee ſhould bee glad the caſe was ſo with them, that hee might onely preach the riches of the mercies

in

in CHRIST all his dayes; But hee knew no other way to pull them out of the snare of Satan and state of darkenesse then the way he tooke, without drawing the horrible sin of Bloud-guiltinesse upon his soule.

But that which made his preaching more illustrious, was that burning and shining light which appeared in his life and conversation in these five particulars.

1. His Piety, wherein I need not say much, for that second booke of his concerning *directions for Walking with* GOD, were framed out of the pious Meditations of his owne heart as a guide for himselfe for the ordering of his steps in the waies of righteousnesse, which he so strictly observed throughout the course of his life (allowing to him his frailties and [a] infirmities, which the holiest men while their flesh is upon them shall not be freed from) hee could not bee justly taxed by any, no not his very enemies (if he had any such) of any grosse and [b] scandalous sinnes since his first conversion from them. And no marveile if hee attained to such a height of holinesse when he was lifted

Piety.

[a] Et certè ea est semperq; fuit hominum omnium etiam piorum & Christianorum vita, vt semper etiam in optimis & castissimis moribus tamen aliquid possis desiderare *Iewel. Apol. Aug. p.* 64.

[b] Sanctorum vitam inveniri posse dicimus sine crimine: sine peccato autem qui se vivere existimat non id agit vt peccatum non habeat, sed ut veniam non accipiat. *Aug. Enchir.*

up thither by the wings of prayer. His constant course was to pray fiue times a day, twice by himselfe in private, twice in publique with his family, and twice with his wife. Besides, many daies of private humiliation and prayer even before the receiving of the Communion, and many daies besides, for the miseries of the Churches in *France* and *Germany*, &c. which he performed with such ardency of spirit, that as was said of *Martin Luther*, *He used such humility as in the presence of Almighty GOD, but such fervencie and faith, as if he had beene talking with his friend.* And GOD heard his prayers, for to the comfort of his soule a little before his death, he heard of the* mighty victories obtained by the King of *Sweden* against the Emperour, to the astonishment of all the world, that those eyes which now behold it with joy, do scarce believe themselves in the fruition of it. *When the LORD* (saith the Psalmist) *turned againe the captivity of Zion, we were like them that dreame.* So indefatigable were the paines of this godly man in his private devotions and publike preaching, that

Tria faciunt Theologum; Oratio, meditatio, tentatio. *Luther.* *This Author was exercised in them all.*

* *Which he then stiely and finely called* Magnalia Dei.

Psal. 126. ver 1.

that being advised by Physitians for his healths sake, to breake off the strong intentions of his studies; he rejected their counsell, accounting it greater riches to enjoy CHRIST by those fervent intentions of his minde, then to remit them for the safeguard of his health: Much like the speech of that *famously learned* D. *Reynolds* to the Doctors of *Oxford*, comming to visit him in his last sickenesse (contracted meerely by his exceeding paines in studie, by which he brought his withered body to a very *skeleton*) who earnestly perswading him that he would not *perdere substantiam propter accidentia*, i.e. *to lose his life for learning*, he with a sweet smile finely answered out of the Poet, *Nec propter vitam vivendi perdere causas*: Iuvenal.

Nor yet for love of life lose that dare I,
Which is the cause I live, my industry.

2. For his Gravity, he was of a very comely presence, he had a countenance so finely tempered with gravitie and austerity, that hee in a manner commanded respect from others; insomuch that many forbare to speake or act unseemely things in his pre- Gravity.

sence, that would not have beene so modest in other company: Such a Majestie doth grace imprint upon the countenances of holy men, that they draw respect from the greatest: this made those persecuting Emperours to feare the verie faces of those poore Christians that appeared before them: And this caused *Constantine* the Great so to honour the countenance of Old *Paphnutius* though disfigur'd by the losse of his eye, that he did often for his delight kisse the hollow of that eye which was lost for the cause of CHRIST. So true is that of *Salomon*, wisdome causeth the face to shine, and the rigour of the countenance to bee changed.

Socrates lib. 1. c. 8.

Zeale.

3. Hee was very Zealous for GOD, not onely by the power of his Ministery in converting many, wherein GOD had wonderfully blessed him, but in any publike or private good that tended to the honour of GOD, to whose glory he wholly sacrificed himselfe and all his studies, which I can the more safely affirme, in that I know he hath divers times refused preferment from some of the Nobi-

A true argument that he sought not great things himselfe.

lity

lity and Prelates of this Kingdome, and for no other cauſe in the world, but that hee might not be divorced from that countrey where his Miniſtery was ſo much embraced and wrought ſo good effects.

4. But zeale is oft of ſuch violent motion, that as the antient Philoſophers ſuppoſed of the *primum mobile*, that if the motion thereof were not finely cooled and allayed by the *cœlum Chriſtallinum* next to it, it would ſet all the Orbs on fire; and therefore the zeale of this Reverend man was alwaies tempered with ſingular Wiſdome and diſcretion, for though in all his Sermons he preſt mightily upon the conſcience of his hearers, who many times like babes childiſhly wrangled at the breaſts which ſhould nouriſh them, yet were they never able to reſiſt the authority by which he ſpake, ſo that for the ſpace of 22 yeares being the whole time that his Lamp of light ſhined in *Northampton* Shire, his doctrine was never drawne into queſtion either for error or ſchiſme: ſo ſtudious was hee ever of the unity and peace of the Church of ENGLAND which hee dearely *Wiſdome.*

loved that none could justly quarrell with him, but Papists and other Sectaries, as also others that were corrupted with error or evill life.

charity. 5. Lastly for his Charity, hee was ever universally bountifull, but especially he exceeded in those publike distresses of *Germany, France, Bohemia, &c.* and to those that stood in true neede: for the enabling of himselfe hereunto, I have heard him often say (& he made it evident to me) that ever since he was Minister of *Broughton*, he spent every yeare all the revenewes of his Parsonage (which was of good valew) in the maintenance of his family and acts of hospitality & charity; And that the estate wherewith GOD hath blessed him otherwise, was meerely raised by that temporall estate he had at first. Let them therfore of his own coate from henceforth cease to traduce him, whom they never did nor dare to imitate. I am sure the Towne of *Broughton* will ever have cause to blesse GOD for his charity: for when that lamentable fire was among them, *September* 21. *Anno Dom.* 1626. besides the many pounds he

he ſpent out of his owne purſe, hee was a chiefe meanes that by the only ſupply of the country without any Letters Patents from above, their houſes which were burnt downe unto the ground were all new built, and their outward eſtates liberally ſuſtained and upheld. Nay ſuch was his charity, that though ſome of his owne towne had not onely ſlandered his Miniſtry, but wronged him in his tithes, yet hee put it up, and never called them to queſtion as he might, nor ever had any ſuite with them all his daies. So that I may for concluſion ſumme up all this in that wittie commendation of *Nazianzen* on *Baſil* the Great, *He thundred in his Doctrine, and lightned in his converſation.* Oratio funebr. in laudem Baſilij.

14.

This ineſtimable treaſure it pleaſed God to put in an earthen veſſell, and about the beginning of *September* laſt, began to breake it by viſiting him with a *Quartan ague*; a diſeaſe which brought *Calvin* to his end, and by the judgement of the beſt Phyſitians, by reaſon of the long and grievous paroxyſmes whereby it afflicts, is ever deemed mortall unto old men: and ſo it appeared to him, *His ſickneſſe and death.*

for perceiving after two or three fits that it mastered his strength, he patiently submitted to indure, what by strugling hee could not overcome; And called for his *Will* which he had made long before, and perfecting some things in it, he caused it to be laid up, and afterwards wholly retired into himselfe quitting the world and solacing his soule with the meditation of the joyes of heaven, which he had provided to preach to his people, for having compiled an elaborate discourse, *de quatuor Novissimis*, of the foure last things, DEATH, IVDGEMENT, HELL *and* HEAVEN, an argument that some Iesuites and Friars have bungled in, and having finished the three former, told them that the next day he would treat of Heaven: But the day before being Saturday he was visited with sickenesse, and never preached after. GOD then preparing him for the fruition of those inexplicable joyes which he had provided for his people in contemplation.

15. His sickenesse though it was long and sharpe, yet hee bare it with admirable patience, for he saw Him that *is invisible*, and his whole

whole delight was to bee with Him, often breathing out ſuch ſpeeches as theſe whiles the violence and frequencie of his fits gave him any intermiſſion, *Oh when will this good houre come; when ſhall I bee diſſolved, when ſhall I bee with CHRIST?* Being told that it was indeed better for him to bee diſſolved, but the Church of GOD could not miſſe him nor the benefit of his Miniſtry. To which he thus ſweetly replyed with *David: If I ſhall finde favour in the eyes of the LORD hee will bring mee againe and ſhew me both it and his habitation, but if otherwiſe, loe heere I am, let him doe what ſeemeth good in his eyes.* Being asked by another, whether hee could not bee content to live if GOD would grant him life, hee thus anſwered; *I grant that life is a great bleſſing of GOD, neither will I neglect any meanes that may preſerve it, and doe heartily deſire to ſubmit to GODS will: But of the two I infinitely deſire to be diſſolved and to be with CHRIST.* 2. Sam. 15. 25, 26.

Vtam habuit in patientia: moriē in deſiderio.

In the time of his ſickeneſſe there came many to viſit him, but hee admitted none but his intimate friends, uſing a ſpeech 16.

* Antè dies firme decem quàm exiret è corpore à nobis poſtulavit præſentibus, ne quis ad eum ingrederetur, niſi ijs tantum horis quibus medici ad inſpiciendum intrarent, velcùm ei inferretur refectio, & ità obſervatum ac factum eſt, & omni illo tempore orationi vacabat. *Poſſid. de vit. Auguſt.*

ſpeech of * Saint *Auguſtine*, who deſired ten daies before he died, none might come to him, that he in that time might the better fit himſelfe for GOD. But to thoſe that came to him he gave very godly and wiſe exhortations ſuting to their callings and conditions, for although his body was waſted with continuall fits towards the Cloſe of his life, yet his underſtanding and memory were as active and quicke as in the time of his health. Hee encouraged the Miniſters that came to him, to be diligent and couragious in the worke of the LORD, and not to let their ſpirits faint or droope for any affliction that ſhould ariſe thereupon. To all that came to him, he bad them make ſure of CHRIST, before they came to die, and to looke upon the world as a lump of vanity; He thanked GOD for his wonderfull mercy to him in pulling him out of hell, in ſealing his Miniſtry with the converſion of many ſoules, which he wholly aſcribed to his glory.

17. About a weeke before he died, when his ſilver cord began to looſen, and his golden boule to breake: He called for his wife, and deſi-

deſired her to beare his diſſolution, which was now at hand, with a Chriſtian fortitude, a thing which he had prepared her for by the ſpace of twenty yeares, telling her that his approaching death was decreed upon him from all eternity, and that the counſell of the LORD muſt ſtand, and bad her make no doubt but ſhee ſhould meete him againe in Heaven: And turning toward his* children told them, that they ſhould not expect hee ſhould now ſay any thing to them, neither would his ability of body and breath give him leave, he had told them enough in the time of his ſickneſſe and before, and hoped they would remember it, and verily believed *that none of them durſt think to meete him at that great Tribunall in an unregenerate ſtate.* About two daies after, divers of his Pariſh comming to watch with him, he was mooved *by a friend* that as he had diſcover'd to them by his Doctrine, the exceeding comforts that were in CHRIST, he would now tell them what he felt in his ſoule. *Alas* (ſaid he) *doe they looke for that of me now that want breath and power to ſpeake? I have told them enough in my*

Iſay 46.

* *He had five Children, one ſonne, and foure daughters.*

my Miniſtry: But yet to give you ſatisfaction, I am by the wonderfull mercies of GOD as full of comfort as my heart can hold, and feele nothing in my ſoule but CHRIST with whom I heartily deſire to be; And then looking upon ſome that were weeping, ſaid, *Oh what a deale adoe there is before one can die!*

18. The night before hee died, when the doores without began to be ſhut, and the daughters of Muſicke to bee brought low, and hee lying very low with his head, expecting every moment when the wheele ſhould be broken at the Ciſterne, yet being told that ſome of his deare frinds were then about him to take their laſt farewell, He cauſed himſelfe to be lifted up, and then like old *Iacob bowing himſelfe on his beds-head*, after a few gaſpings for breath, hee ſpake in this manner. *I am now drawing on apace to my diſſolution, and am juſt in the Caſe of* * Sir Iohn "Pickering, *Hold out Faith and patience, your* "*work will ſpeedily be at an end*: And then *ſha-* "*king them all by the hands, prayed heartily, and* "*particularly* for them, and deſired them *to* "*make ſure of heaven, and to* beare in minde "*what*

* *A Iuſtice of Peace in* Northampton *Shire, whoſe vertuous memory I can never thinke of but in the phraſe of the Apoſtle,* The world was not worthy of him, Heb. 11.

"what hee had formerly told them in his Miniſte-
"ry, proteſting to them, that the doctrine which
"he had preached to them for the ſpace of twenty
"yeares was the truth of GOD, *as he ſhould an-*
"ſwer it at the Tribunall of CHRIST, *before*
"whom hee ſhould ſhortly appeare. This hee ſpake when the very pangs of death were upon him. Whereupon a very deare friend of his taking him by the hand, and asking him if he felt not much paine, *Truly no* (ſaid he) *the greateſt I feele is your cold hand.* And then ſpeaking to bee laid downe againe, hee ſpake no more untill the next morning when he tooke his laſt leave of his Wife and Children, prayed for them and bleſſed them all, and that day in the afternoone about five of the clocke, being *Saturday* the 17. day of *December*, *Anno Dom.* 1631. in the LX^th^. yeare of his age yeelded up his ſpirit to GOD that gave it, and according to his owne ſpeech celebrated the enſuing Sabbath in the Kingdome of Heaven. Thus in the ſpace of fifteene weekes was the firſt and moſt glorious light put out in *Broughton*, that ere that towne injoyed or that many ages will render againe.

And

And thus have you (good Reader) the Life and Death of this very learned and godly man truly set forth: If any man shall contradict any thing that I have written of him; I shall not bee carefull to answer him: For, if he be good, and well knew M. *Bolton*, hee will not have the face to object: If hee bee * bad, I hold him not worth answering: I shall onely say to him in the language of *Tacitus*, *didicit ille maledicere, & ego contemnere*, He hath taught his tongue to speake ill, and I have learned to contemne it.

*Contra Sycophantæ morsum non est remedium, *Sen.*

20. There is onely one objection which I will answer, and no more; which began to bee muttered in his life time, and is now likely to make a lowder noise, if it bee not put to silence.

Ob. This preaching twice a Sabboth is more than needs, halfe of it is but *prating*: And Ministers under the Gospell may take more libertie, and are not tied to such precisenesse and severity of life as he used.

Ans. I will not grace this objection so much as to be long in answering it: The former part of this objection this learned Author in

in his Booke of *Walking with God*, and in his Epistle to his last Booke dedicated to that religious noble Knight, Sir *Robert Carre*, both by reasons and the constant practise and precepts of the ancient *Fathers*, preaching twice a day, sometimes every day, hath abundantly and unanswerably confuted. I will onely add two examples of later times, the one of renowned *Calvin* (the glorie of his age) who Preached or Lectured almost every day, and some daies twice; which Preachings were so excellent, that they were the matter of those laborious and learned *Commentaries* of his upon the Bible, which occasioned D. *Reynolds* aptly and truly to call him *doctissimus & fidelissimus Scripturæ interpres*, the most learned and faithfull expounder of Scripture. The other of our most precious *Iewell*, who was a very frequent and constant Preacher, and hastned his own death this way: for, riding to preach at *Lacock* in *Wilt-Shire*, a gentleman that met him perceiving the feeblenesse of his body, (which he had wasted out in such spirituall labours) advised him for his health's sake to returne

In vita Calv per Theod. Bez. & Melch. Adam.

returne home againe. To whom this godly Bishop by way of allusion to that brave speech of * *Vespatian* the Emperor thus excellently replyed, *Oportet episcopum concionantem mori*, which in the * storie of his life is thus englished, *It becommeth best a Bishop to die preaching in the pulpit.* And so hee did, for presently after the Sermon hee was by reason of sickneſſe forced to his Bed, from whence hee never came after, till his translation to Glory.

* Oportet imperatorem stantem mori. *Xiphil. in vita Vespat.*
* *D. Humphrey in the life of B. Iewell.*

For the latter part of the Objection touching that preciſenes of life that was in him and which ought to bee in the Miniſters of GOD, Let him that objecteth but well read and minde thoſe ſtrict precepts of the Apoſtle *Paul* to *Timothy* and *Titus*, the examples of primitive times and thoſe preciſe injunctions for the Clergy that are diſperſed throughout the whole body of the Canon Law and to come neere home in the [b] Provinciall Conſtitutions of Canterbury, But eſpecially in thoſe excellent reformed Eccleſiaſticall Lawes compiled by the two and thirty Commiſſioners (whoſe names I have

1. Tim. 3. Tit. 1. 1.

[b] A crapulâ & ebrietate quæ honeſtatem eorum deformant omnes omnino clerici abſtineant & vigilanter, &c. *Steph. in Concil. Oxon.*

ſeene

under * *King* EDWARD the ſixths owne hand appointed by him for the purgation of that foule body of the Canon Lawe) and I doubt not but hee that ſo obiecteth will either bee aſhamed of his ill tongue or his ill life.

* M. S. St. Rob. Cotton. Conſiſtit hæc deformitas in vanitate habitus. Item in mala ſocietate. Item deformatur hæc honeſtas, cum clericus ſe immiſcet in negotijs ſecularibus. Item intendendo mimis & joculatoribus. Item tabernas ingrediendo, niſi tempore itineris. Item ad aleas & taxillos ludendo, vel eiſdem intereſſendo. Item quocunque ornatu ſuperfluo utendo. *Lindwood lib. 3. de vi & honeſt. Clericor. fol. 87. b.*

Theſe laſt Lawes were by Royall Authority printed in the Moneth of *Aprill Anno Domini* 1571. and are at this Day (for ought I know) Authenticke rules and Canons amongſt the Clergy: One of theſe Lawes touching Miniſters, I will recite in the proper words of the *Law*. *Non ſint compotores, non aleatores, non aucupes, non venatores, non ſycophantæ, non otioſi, aut ſupini, ſed ſacrarum literarum ſtudijs, & prædicationi verbi & orationibus pro Eccleſia ad* DOMINVM *diligenter incumbant. Refor. legum* ECCLES. *Tit. de* ECCLES. *& Miniſt. Cap. 4. Fol. 48.*

Nay that Councell or rather *Conſpiracy* of *Trent*, as *Biſhop Iewell* cals it, of which I may ſay as was ſaid of *Ithacius*, that the hatred of the *Priſcillian* hereſy was all the virtue hee had: So all the goodneſſe of this Councell chiefely conſiſted in the reformation

Iewell Apol.

of the badneſſe of the Clergy. Heare how preciſely it ſpeakes in it owne Language, *Nihil eſt quod alios magis ad pietatem & Dei cultum aſſiduè inſtruat, quàm eorum vita & exemplum qui ſe divino miniſterio dedicarunt, &c. Quapropter ſic decet omninò clericos in ſortem Domini vocatos vitam moreſque ſuos omnes componere, ut habitu, geſtu, incеſſu, ſermone, aliiſque omnibus rebus nil niſi grave, moderatum, & religione plenum præ ſe ferant: levia etiam delicta, quæ in ipſis maxima eſſent, effugiant, ut eorum actiones cunctis afferant venerationem, &c. Statuit ſancta Synodus, ut quæ aliàs à ſummis Pontificibus & à ſacris Concilijs de Clericorum vita, honeſtate, cultu, doctrinaq; retinendâ, ac ſimul de luxu, commeſſationibus, choreis, aleis, ac quibuſcunq; criminibus, nec non * ſecularibus negotijs fugiendis copioſè ac ſalubriter ſancita fuerunt, eadem imposterum iiſdem pœnis, vel majoribus, arbitrio Ordinarij imponendis obſerventur: nec appellatio executionem hanc quæ ad morum correctionem pertinet ſuſpendat. Concil. Triden. ſeſſ. 22. Cap. 1.*

* Veteres Canones Apoſtolorum illum epiſcopum, qui ſimul & civilem magiſtratum & eccleſiaſticam functionē obire velit, jubent ab officio ſummoveri. *Can. 8. Iren. Apol. pag. 122.*

If any man have any more Objections againſt this Reverend and gratious Author

thor I will give him no other anſwer then our Saviour did to that *Curious queſtioniſt, Goe thou and doe likewiſe.* And I make no doubt but that all theſe Cavills againſt him (for they can bee no other) will by a ſweete and ſacred exchange bee reſolved into earneſt contentions after that happineſſe which hee now enjoyes at his right hand where is, *Fulneſſe of joy and pleaſures for evermore.* Luk. 10. 37.

An advertiſement to the Reader.

Good Reader,

AS other Workes of this incomparable *Author* have their ſeale, ſo in ſpeciall this *Poſt-humus*, his laſt and beſt worke on *The foure laſt things*. No ſooner was it put to publike view, but preſently it was taken up, and read with much content. I ſuppoſe therfore that much wrong would be done both to the deceaſed *Author*, and alſo to ſurviving *Readers*, if impreſſion ſhould not be added to impreſſion, ſo long as it is ſo much deſired. In this ſecond impreſſion I have taken the beſt care I could to have the whole Work reviewed: not for alteration of any part of the *Authors* Matter or Method (For who dares offer to alter that which ſuch an *Apelles* hath begun and finiſhed) but for a more ready finding out both of the principall points appertaining to the maine ſcope of this *Treatiſe* and alſo of other very uſefull and profitable paſſages which are heere and there, even every where on ſundry by-occaſions, inſerted. For the *Author* was *full* of matter: He was well furniſhed for any point that on the maine or on the bie (as we ſpeake) fell out: and anſwerably he took occaſion to vent himſelfe, and at large to handle what he obſerved to be moſt needfull and uſefull. Inſtance his Treatiſe of *Mariage* pag. 46, 47, &c. of heavenly and earthly *Ioy*, pag. 59. &c. Of *Faith* pag. 64. &c. and of ſundry other points whereupon he falls. Now that none of his pretious pearles may be loſt, but rather every profitable point bee diſtinctly obſerved by the *Reader*, the *Heads* of them are pointed out in the Margin: and that what every one moſt deſireth to read may be more readily found out, an *Alphabeticall Index* is hereunto annexed. There is alſo in this edition added, more then in the former, a pious and powerfull *Sermon* preached at the Funerall of this Worthy *Author*, which drew abundance of teares from the eyes of the then preſent *Auditors*, and may yet further worke on the *Readers* thereof. I commend all (good *Reader*) to thy courteous acceptance, and to GODS gratious bleſſing.

G. M.

Mr. BOLTONS FOVRE LAST THINGS:

DEATH, IVDGEMENT, HELL, HEAVEN.

ISA. XXVI.

In that day ſhall this ſong be ſung in the land of Iudah, &c.

The Summe of the Chapter.

WE have here in this Chapter, First, A *Conſolation* for GODS people in the time of their Captivity. The Summe whereof is this: Though all things ſeeme to threaten ruine, and tend towards confuſion; yet the iſſue wilbe, that GOD will moſt mercifully reſcue and relieve His owne; who afterwards, will not onely themſelves acknowledge

and magnifie His miraculous hand in their preſervation and ſupport, but alſo ſtirre up others to rely wholly upon that mighty LORD, that never did, or ever will faile or forſake any that put their truſt in Him. In the ſeven firſt Verſes.

The Parts of the Chapter.

Secondly, An *Inſtitution*, or *Inſtruction*, How the godly ſhould carie themſelves in the time of croſſes and chaſtiſements; and what difference there is betweene them and the graceleſſe in ſuch Caſes. From Ver. 7. to the end.

In the firſt Part we may take notice, and into our conſideration theſe three Points.

1. Proviſion of a comfortable *Song* for the people to carie with them, as it were into Captivity, and the fiery Triall; that in the midſt of their preſſures they might be eaſed and refreſh'd with a conceipt, that the Day would come, wherein they ſhould joyfully ſing the ſong of enlargement, and ſalvation. Ver. 1. Though when they *ſate downe by the rivers of Babylon*, their hearts would not ſerve them to ſing any *Song of Zion*, but fell aſunder in their breaſts like drops of water, yet aſſuredly, all GODS faithfull Ones, who believed His Prophet and Promiſes, would in the meane time ſecretly ſweeten their ſorrowes and ſufferings, with a patient expectation of this happy Day, and heavenly mirth.

How ſorrowes are ſweetned.

2. The Song it ſelfe, Ver. 1, 2, 3. Wherein we may conſider, 1. The Time, when the Song ſhall be ſung: *In that Day*] which we may underſtand, 1. Hiſtorically, literally, typically, of the Iſraelites deliverance out of Babylon, and the miſerable ſlavery

The Churches day.

ſlavery thereof. 2. Anti-typically, of the bleſſed enlargement of GODS Elect out of the ſnares and bondage of the Devill. 3. And myſtically alſo, (as ſome Divines thinke) of the joyfull coming of Chriſtians out of ſpirituall Babylon, *Rev.* 17.5. and from under the tyrannie of Antichriſt. 4. Complementally, of gathering the Saints out of this vale of teares, and from the eager purſuit of that great red Dragon, and the powers of darkneſſe, into *Ieruſalem* which is above, where they ſhall joyfully ſing triumphant Hallelujahs in the higheſt heaven for ever and ever, *Galat.* 4.26.
2. The Matter of the Song; which is, *Salvation*, Ver.1. *Peace*, Ver.3. *Holy company*, Ver.2. Pure pleaſure, comfort, ſound contentment, &c.

Inducements to truſt in Iehovah.

3. An Exhortation, or exhortatory apoſtrophe, to truſt in *Iehovah*. And there is added, for *ever*; leſt upon GODS delay, and reſpiting reliefe, we ſhould deſpaire, or have recourſe unto the *arme of fleſh*. Reaſons to enforce this exhortation are three. 1. In Him is צור עולמים *rupes ſæculorum*, everlaſting ſtrength, Ver.3. A *rock of eternity*, upon which we may for ever ſweetly and ſafely reſt and repoſe our ſelves, amidſt the many furious ſtormes and boiſterous waves of this troubleſome world. 2. He is able to tame, take downe, and trample in the mire, the inſolency and pride of the moſt raging perſecutors, Ver.5. And to raiſe His, though never ſo low and languiſhing, to ſet them upon a Rocke of ſafety and ſalvation for ever, and to give them the neckes of their enemies to tread upon, Verſe 6. 3. Hee *weighes* and watches over

the wayes of the *just*, Verse 7. See *Ieremie* 17.7.

Now whereas the Prophet in the first place doth furnish the people of God before-hand with a strong counter-comfort and cordiall against their faintings in the fornace of affliction, we may thence be instructed, that,

Provision to bee made against the evill day.

DOCT. *It is an holy wisdome, and happy thing, to treasure up comfortable provision against the Day of calamity.*

It is good counsell, and a blessed course, to store up comfort against the evill Day.

He that gathereth in Summer, (saith *Salomon*) *is a sonne of understanding: But he that sleepeth in Harvest, is a sonne of confusion, Prov.* 10.5. If not by an immediate sense, yet by a warrantable analogy and good consequent this Place will beare this Paraphrase.

Mischiefe of security in quietnesse.

That man which now in this faire and seasonable Sun-shine of his gracious visitation is lull'd asleepe with the Syren-songs of these sensuall times upon the lap of pleasure; swims downe the temporizing torrent of these last and lewdest daies with full saile of prosperity and ease, against the secret wasts and counter-blasts (as it were) of a reclaiming conscience, as thousands do, to their utter undoing for ever; mis-spends his golden time, and many goodly opportunities of gathering spirituall *Manna*, in grasping gold, gathering wealth, growing great, greatning his posterity, clasping about the arme of flesh, satisfying the appetite, and serving himselfe: In a word, he that while it is called *To day*, turnes not on GOD's side, and by forwardnesse

neſſe and fruitfulneſſe in His bleſſed waies, treaſures up comfort and grace againſt his ending houre, ſhall moſt certainly upon his bed of death, and illumination of conſcience, finde nothing but horrible confuſion and feare, extremeſt horrour, and inſupportable heavineſſe of heart: his ſoule muſt preſently downe into the kingdome of darkneſſe, and bottome of the burning lake, there to lie everlaſtingly in tempeſtuous and fiery torments, the ſting and ſtrength whereof doth not onely ſurpaſſe the pens and tongues of Men and Angels, but the very conceipt of thoſe that ſuffer them, which if a man knew, he would not endure one houre for all the pleaſures of ten thouſand worlds: His body (the pleaſing and pampering whereof hath plunged him into ſuch a ſea of calamity and woe) muſt deſcend into the houſe of death, an habitation of blackneſſe and cruelty: lie downe in a bed of *duſt* and rottenneſſe *covered with wormes*, guarded and kept full ſure by the Prince and powers of darkneſſe *unto the judgement of the great Day*: and then the whole man muſt become the woful object of the extremity and everlaſtingneſſe of that fierceſt and unquenchable wrath, which (like infinite rivers of brimſtone) will feed upon his ſoule and fleſh, without remedie, eaſe, or end.

Benefits of getting grace before hand.

But that happy man, which in the ſhort ſummers day of his miſerable and mortall life, gathers grace with an holy greedineſſe, plies the noble trade of Chriſtianity with reſolution and undauntednеſſe of ſpirit, againſt the boiſterous current and

corruptions of the times; growes in godlineſſe, GODS favour, and fruits of good life; purchaſes and preſerves (though with the loſſe of all earthly delights) peace of conſcience, one of the richeſt treaſures and rareſt jewels that ever illightened and made lightſome the heart of man in this world: I ſay that man, though never ſo contemptible in the eyes of the worldly-wiſe, though never ſo ſcornfully trod upon and overflowne by the tyranny and ſwelling pride of thoſe ambitious ſelfe-flattering Gyants, who, like mighty winds, when they have bluſtered a while, breathe out into naught, ſhall moſt certainly upon his dying-bed meet with a glorious troupe of bleſſed Angels; ready and rejoycing to guard and conduct his departing Soule into his *Maſters joy*. His body ſhalbe preſerved in the grave by the all-powerfull providence, as in a Cabinet of reſt and ſweeteſt ſleepe, perfumed by the buriall of our bleſſed SAVIOVR, untill the *glorious appearing of the great* GOD. And then, after their joyfulleſt re-union, they ſhall both be filled, and ſhine thorow all eternity, with ſuch glory and bliſſe, which in ſweetneſſe and excellency doth infinitely exceed the poſſibility of all humane or Angelicall * conceipt.

Thus you ſee in ſhort, what a deale of confuſion that miſerable man heapes up for his precious Soule againſt the Day of wrath, which ſpends

* Quæ lingua, vel quis intellectus capere ſufficit illa ſuperna civitatis quanta ſint gaudia; Angelorum choris intereſſe, cum beatiſſimis ſpiritibus gloriæ conditoris aſſiſtere, præſentem DEI vultum cernere, incircumſcriptum lumen videre, nullo mortis metu affici, incorruptionis perpetuæ munere lætari, &c. *Gregor. Hom. 37. in Evang.*

the

the ſpan of his tranſitory life after the waies of his owne heart: and how truly he is a ſonne of underſtanding, who in the few and evill daies of ſhort abode upon earth, treaſures up grace and ſpirituall riches againſt the dreadfull winter night of death.

For I would have you underſtand, that by *comfortable proviſion*] I meane not, *What proviſion is fruitleſſe.*

Lands, livings, or large poſſeſſions; I meane not wealth or riches: Alas! Theſe *will not profit in the day of wrath, Prov.* 11.4. They certainly *make themſelves wings*, and in our greateſt need, will *flie away as an Eagle toward heaven, Prov.* 23.5. 1 *Riches.*

I meane not ſilver or gold: they ſhall not *be able to deliver in the Day of the* LORDS *wrath, Zeph.* 1. 18. Will he eſteeme thy riches? no not gold, nor all the forces of ſtrength, *Iob* 36.19.

I meane not top of honour, or height of Place: this (without religion) ſerves onely to make the downfall more deſperate and remarkable. They are rais'd on high (ſaith the very Poet) that their ruine may be more irrecoverable. But what do I meddle with the Poet? the Prophet is plaine and peremptory againſt the pride of ambition: *Thy terribleneſſe hath deceived thee, and the pride of thine heart: O thou that dwelleſt in the cleſts of the rocke, that holdeſt the height of the hill: Though thou ſhouldeſt make thy neſt as high as the Eagle, I will bring thee downe from thence, ſaith the Lord, Ier.* 49.16. 2 *Honours.*

I meane not the arme of fleſh, or Princely favours. Aſſuredly, that man which gratifies great Ones to the wounding of his conſcience by the 3 *Favours of men.*

formall slavery of baseneſſe and inſinuation, or any ill offices of ambitious ſervitude in feates of irreligious policy, injuſtice, cruelty, turning Turk and traitour to thoſe that truſted him, &c. ſhall at laſt receiue no other recompence of ſuch abhorred villany, when divine vengeance begins to take him in hand, than that which juſtly fell upon *Iudas* (in the extremity of his anguiſh and ſorrow) from the *chiefe Prieſts and Elders*, *Matth.* 27.4. If ever great men, or earthly Potentates did take their flattering ſlaves out of the hands of GOD at that higheſt Tribunall, or were able to free a guilty ſoule from eternall flames; it were ſomething to grow rich, and riſe by vile accommodations, and ſerving their turne in the meanetime. But ſuch a man ſhall certenly (in the day of his laſt and greateſt need) bee caſt with horrible confuſion of ſpirit, and incurable griefe of heart, upon *Wolſies* rufull complaint, and cry out when it is too late: *Had I beene as carefull to ſerve the* GOD *of heaven, as my great Maſter on earth; he had never left mee in my gray haires.* Favours of greatneſſe may follow a man in faire weather, and ſhine upon his face with goodly hopes and expectation of great things; but in ſhipwracks even of worldly things, where all ſinkes, but the ſorrow to ſave them; or eſpecially upon the very firſt tempeſt of ſpirituall diſtreſſe, they ſteere away before the Sea and Wind, leaving him to ſink or ſwim; without all poſſibility of helpe or reſcue, even to the rage of a wounded conſcience, and gulfe (many times) of that deſperate madneſſe, which the Prophet deſcribes

ſcribes *Iſa.*8.21,22. *He ſhall fret himſelfe, and curſe his King and his* GOD, *and looke upward. And he ſhall looke unto the earth: and behold trouble and darkneſſe, dimneſſe of anguiſh, and he ſhalbe driven to darkneſſe.*

What proviſion is moſt comfortable.

By *comfortable Proviſion* therefore, I meane treaſures of a more high, laſting, and noble nature: The bleſſings of a better life, comforts of godlineſſe, graces of ſalvation, favour and acceptation with the higheſt Majeſty, &c. They are the riches of heaven onely which we ſhould ſo hoard up, and will ever hold out in the times of trouble, and Day of the LORDS wrath. Amongſt which, a ſound faith, and a cleare conſcience are the moſt peereleſſe and unvaluable jewels; able by their native puiſſance, and infuſed vigour, to pull the very heart (as it were) out of Hell, and with confidence and conqueſt to looke even Death and the Devill in the face. There is no darkeneſſe ſo deſolate, no croſſe ſo cutting, but the ſplendor of theſe is able to illighten, their ſweetneſſe to mollifie.

Mat. 6. 19,20. *expounded.*

So that the bleſſed counſell of CHRIST, *Mat.* 6. 19, 20. doth concurre with, and confirme this Point: *Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt; and where theeves breake thorow and ſteale. But lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where theeves do not breake thorow, nor ſteale.*

By *moth* and *ruſt* thoſe two greedy and great devourers of gay clothes, and gliſtering treaſures,

two

The vanity of all worldly things.

two capitall vanities upon which worldlings dote, and two greateſt inchaunters of mortall men, are inſinuated, and ſignified unto us all thoſe iron teeth, and devouring inſtruments of mortality, by which corruption eates into the heart of all earthly glory, waſtes inſenſibly the bowels of the greateſt bravery, and ever at length conſumes into duſt the ſtrongeſt ſinewes of the moſt Imperiall Soveraignty under the Sun. The LORD of Heaven hath put a fraile and mortall nature, a weake and dying diſpoſition into all worldly things. They ſpring and flouriſh, and die. Even the greateſt and goodlieſt Politique Bodies that ever the earth bore, though animated with the ſearching ſpirit of profoundeſt Policy; ſtrengthened with the reſolution and valour of the moſt conquering commanders, ſighted with Eagle eyes of largeſt depths, fore-ſights and comprehenſions of State, crowned with never ſo many warlike proſperities, triumphs, and victorious atchievements, yet (like the naturall Body of a man) they had (as it were) their Infancy, youthfull ſtrength, mans ſtate, old age, and at laſt, their grave. We may ſee (*Dan.* 2.35.) the glory and power of the mightieſt Monarchies that ever the Sun ſaw, ſhadowed by *Nebuchadnezzars* great Image, ſink into the duſt, and become like *the chaffe of the Summers threſhing floores*, upon a windy day.

Repentè quidem alta ſeculi corruunt, pulchra tranſeunt. Namcum ſtate in his floribus ſuis mundus cernitur, repentinâ fortunâ turbatur: aut feſtinâ, & omnia deturbante morte cõcluditur. Vana ergò ſunt gaudia ſeculi, quæ quaſi manentia blandiuntur: ſed amatores ſuos, citò tranſeundo decipiunt. *Greg. in 1 Reg. Cap.* 11.

Vnto all Dominions GOD *hath ſet their periods: who, though he hath given to man the knowledge of thoſe wayes, by which kingdomes riſe and fall; yet hath liſt him ſubiect unto the affections which draw on theſe fatall changes in their times appointed.* Sr. Walter Rawleigh, P. 1. Lib. 5. Cap. 3 Sect. 13.

Heare

Heare a wise and noble writer speaking to this purpose, though for another purpose: *Who hath not observed, what labour, what practice, perill, bloud-shed, and cruelty, the Kings and Princes of the world have undergone, exercised, taken on them, and committed; to make themselves and their issues Masters of the world? And yet hath* Babylon, Persia, Egypt, Syria, Macedon, Carthage, Rome, *and the rest, no fruit, flower, grasse or leafe, springing upon the face of the earth, of those seeds: No, their very roots and ruines do hardly remaine. All that the hand of man can make, is either over-turned by the hand of man; or at length by standing and continuing consumed.* What trust then or true comfort in the arme of flesh, humane greatnesse, or earthly treasures? What strength or stay in such broken staves of reed? In the time of need, the Worme of vanity will wast and wither them all, like *Ionahs gourd*; and leave our naked soules to the open rage of wind and weather; to the scourges and Scorpions of guiltinesse and feare. It transcends the Sphere of their activity, as they say, and passeth their power to satisfie an immortall soule, to comfort thorow the length of eternity; either to corrupt or conquer any spirituall adversaries. For couldest thou purchase unto thy selfe a Monopoly of all the wealth in the world; wert thou able to empty the Westerne parts of gold; and the East of all her spices, and precious things; shouldest thou enclose the whole face of the earth from one end of heaven to another, and fill this wide worlds circumference with golden heapes and hoards of pearle: diddest thou in the meane

Sr. Walter Rawleigh.

The ruins of the goodliest Peeces of the world shewes the dissolution of the whole.

meane time ſit at the ſterne, and hold the reines in thine hand of all earthly kingdomes, nay, *exalt thy ſelfe as the Eagle, and ſet thy neſt among the ſtarres*; nay, like the *ſun of the morning* advance *thy Throne* even *above the ſtarres of* GOD; yet all theſe, and whatſoever els thou canſt imagine, to make thy worldly happineſſe compleate and matchleſſe, would not be worth a button unto thee upon thy bed of death, nor do thee a halfe-penny-worth of good in the horrour of that dreadfull time. Where did that man dwell, or of what cloth was his coat made, that was ever comforted by his goods, greatneſſe, or great men, in that laſt and foreſt conflict? In his wraſtlings with the accuſations of conſcience, terrours of death, and oppoſitions of hell? No, no: It is matter of a more heavenly metall, treaſures of an higher temper, riches of a nobler nature, that muſt hold out and helpe in the diſtreſſes of ſoule, in the anguiſh of conſcience, in the houre of death, againſt the ſtings of ſinne, wrath of GOD, and laſt Tribunall. Do you think that ever any glorified ſoule did gaze with delight upon the wedge of gold, that tramples under foot the Sun, and lookes All-mighty GOD in the face? No, no: It is the ſociety of holy Angels, and bleſſed Saints, the ſweet Communion with its deareſt Spouſe, that unapproachable light which crownes GODS ſacred Throne, the beauty and brightneſſe of that moſt glorious Place, the ſhining Body of the SONNE of GOD, the beatificall fruition of the Deity it ſelfe, the depth of Eternity, and the like everlaſting Fountaines of ſpirituall raviſhment

No worldly thing brings good to the ſoule.

What ſatisfieth the ſoule.

raviſhment and joy, which onely can feed and fill the reſtleſſe and infinite appetite of that immortall Thing with fulneſſe of contentment, and freſh pleaſures, world without end.

The minde to be raiſed from things below to things above.

Thrice bleſſed and ſweet then is the advice of our Lord and Maſter IESVS CHRIST, who would have us to turne the eye of our delight, and eagerneſſe of affection from the fading gloſſe, and painted glory of earthly treaſures; wherein naturally the worme of corruption and vanity ever breeds, and many times the worme of an evill conſcience attends; the one of which eats out their heart when we expect an harveſt; The other ſeizes upon the Soule in the time of ſorrow, and ſinks it into the loweſt hell: And as Men of GOD, and Sonnes of Wiſdome, to mount our thoughts, and raiſe our ſpirits, and bend our affections to *things above*; which are as farre from diminution and decay, as the Soule from death; and can be no more corrupted or ſhaken, than the Seat and Omnipotency of GOD ſurpriſed. For, beſides that, they infinitely ſurpaſſe in eminency of worth and ſweetneſſe of pleaſure, the comprehenſion of the largeſt heart, and expreſſion of any Angels tongue; they alſo out-laſt the dayes of heaven, and run parallell with the life of GOD, and line of Eternity. As we ſee the Fountaine of all materiall light to powre out his beames, and ſhining abundantly every day upon the world without wearineſſe, emptineſſe, or end; ſo, and incomparably more doth joy and peace, glory and bliſſe, ſpring and plentifully flow every moment with freſh

Difference betwixt things below and above.

ſtreames

ſtreames from the face of the *Father of Lights* upon all His holy ones in heaven, and that everlaſtingly. O bleſſed then ſhall we be upon our beds of death, if (following the counſell of our deareſt LORD, who ſhed the moſt precious and warmeſt bloud in His heart to bring our ſoules out of hell) we treaſure up now in the meane time, heavenly hoards which will ever happily hold our, a ſtocke of grace, which never ſhrinks in the wetting, but abides the triall of the ſpirit, and touch-ſtone of the Word in all times of danger, and Day of the LORD: even that accurate, circumſpect, and preciſe walking, preſſed upon us by the Apoſtle, *Eph.* 5.15. Though peſtilently perſecuted and plagued by the enemies of GOD in all ages: And that purity which Saint *Iohn* makes a property of every true-hearted Profeſſour, 1 *Iohn* 3.3. So much oppoſed and bitterly oppreſt by the world; and yet, without which none of us ſhall ever ſee the face of GOD with comfort. If while it is called *To Day*, we make our peace with His heavenly Highneſſe, by an humble continued exerciſe of repentance; by ſtanding valiantly on His ſide; by holding an holy acquaintance at His mercifull Throne with a mighty importunity of prayer, and godly converſation above; by ever offering up unto Him in the armes of our Faith (when he is angry) the bleeding Body of his owne crucified Son, never giving Him over, or any reſt, untill He be pleaſed to regiſter and enroll the remiſſion of our ſinnes in the Booke of Life, with the bloudy lines of CHRIST's Soule-ſaving ſufferings, and golden characters

Heavenly treaſure.

characters of His owne eternall love. If now, before we appeare at the dreadfull Tribunall of the ever-living GOD, (and little know we whose turne is next) we make our friends in the Court of Heaven: the *blessed Angels*, in procuring their joy and love, by a visible constancy in the fruits, teares, and truth of a sound conversion. The *Spirit of comfort* by a ready and reverent entertainment of His holy *Motions* and inspirations of grace: the *Sonne and Heire* of the King of glory, the Foundation and Fountaine of all our Blisse, in this world and the world to come: from whose meritorious bloud-shed and blessed mediation arise all those flouds of mercy and favour, which refresh our Soules in this vale of teares; and also those unknown bottomlesse seas of pleasure, peace, and all unspeakable delights, which will superabound, and overflow with new and fresh sweetnesse for ever and ever in the Paradise of GOD. Blessed are they, that ever they were borne, who have already got Him their Advocate at the right hand of His Father. For, besides many other glorious priviledges thereby, in all their exigents and extremities, they may be ever welcome to the *Seat of mercy*, and be sure to speed. If a man had a suit unto the King, it were a comfortable and happy thing to finde a friend in Court. But if the Kings speciall and choisest Favourite; nay, His own only Son were his Intercessour; how confident would he be to prevaile and prosper, to conquer his opposites, and crowne his desires? Why then should any poore Christian be discomforted and

The benefit of having CHRIST *our Advocate.*

and caſt downe: nay, why ſhould he not be extraordinarily raiſed and raviſhed in ſpirit with much joyfull hope, and ſweet aſſurance, when he throwes himſelfe downe at the Throne of grace; ſith the deareſt Son of the eternall GOD, the Heire of heaven and earth, the Mediator of the great Covenant of endleſſe ſalvation is his Advocate at the hand of His All-mighty Father in the moſt high and glorious Court of Heaven? Wherefore when an humbled ſoule, and trembling ſpirit is ſore troubled, and almoſt turned backe from his purpoſe of prayer, and proſtration at the foot of heavenly Majeſty, by entertaining before-hand a feeling apprehenſion of his owne abhorred vileneſſe, and the holy purity of GODS all-ſeeing and ſearching eye, *which cannot looke on iniquity*; let this conſideration comfort and breed confidence, that IESVS CHRIST the *Son of* GODS *love* doth ſollicite and tender the ſuit, who out of His owne ſenſe and ſympathy of ſuch like troubles and temptations, doth deale for us with a true, a naturall, and a ſenſible touch of compaſſionateneſſe and mercy. Shall that bleſſed Saviour of ours call and cry for a pardon to His Father, for thoſe which put Him to Death; who were ſo farre from ſeeking unto Him, that they ſought and ſuck'd His bloud; and ſhall He ſhut His eares againſt the groanes of thy grieved ſpirit, and heauy ſighes of thy bleeding ſoule, who values one drop of His bloud at an higher price, than the worth of many worlds? It cannot be.

Heb.4.15.
Luke23.34.

Thus that ſaying of *Salomon*, and this counſell of

of CHRIST makes good the truth of the Point, which may further appeare by these Reasons.

1. Taking this counsell betime, and hoarding up heavenly things in this harvest time of grace, mightily helps to asswage the smart, mollifie the bitternesse, and illighten the darknesse of the evill Day. It is soveraigne, and serves to take the venime, sting and teeth, out of any crosse, calamity, or distresse: and so preserves the heart from that raging hopelesse sorrow, which, like a devouring *Harpie*, dries up, dissolves, and destroyes the bloud, spirits, and life of all those who are destitute of such a divine Antidote. What vast difference may we discerne betweene *Iob* and *Judas*; *David* and *Achitophel, in the daies of evill?* The two men of GOD being formerly enriched with his favour and familiarity, so behaved themselves, the one in the ship-wracke of his worldly happinesse, the other in the hazard of his Kingdome, as though they had not beene troubled at all: *The* LORD *gave, and the* LORD *hath taken away*, saith *Iob*, when all was gone, *blessed be the name of the* LORD. *If I shall find favour in the eyes of the* LORD, saith *David*, *He will bring me againe, and shew me both it, and His habitation. But if Hee thus say, I have no delight in thee: behold, here am I, let Him doe to mee, as seemeth good unto Him.* But the spirits of the other two false and rotten-hearted fellowes in the time of trouble were so overtaken, nay, over-whelmed with griefe, that they both hanged themselves.

Reasons for hoarding up spirituall provision.

1. It allaies the evill of afflictions

Iob 1.

2. Sam. 15. 25. 26. 27.

2. This holy providence before hand may happily

2. It prevents despaire.

happily prevent a great deale of restlesse impatiency, reprobate feares, forlorne distractions of spirit, flying to the caves, crying to the mountaines, bootlesse relying upon the arme of flesh; *Cursing their King and their* GOD, *and looking upward*, roaring out with hideous groanes; *Who among us shall dwell with the devouring fire? Who among us shall dwell with the everlasting burning? &c.* All which desperate terrours and tumultuations of conscience are wont to surprize and seize upon unholy and unprepared hearts, especially when GODS hand is finally and implacably upon them.

Isa. 33. 14.

3. *It graceth our profession.*

3. And we shall hereby excellently honour and advance the glory of Profession; when it shall appeare to the world, and even the contrary-minded are enforced to confesse; that there is a secret heavenly vigour, undauntednesse of spirit, and nobleness of courage which mightily upholds the hearts of holy men in those times of confusion and feare, when theirs melt away within them like water, and *be as the heart of a woman in her pangs*. Worldlings wonder, and gnash the teeth hereat: When they see, as *Chrysostome* truly tels us, the Christian to differ from them in this; that he beares all crosses couragiously; and with the wings (as it were) of faith, out-sores the height of all humane miseries. He is like a Rocke, incorporated into IESVS CHRIST, the *Rocke of eternity*, still erect, inexpugnable, unshaken, though most furiously assaulted with the tempestuous waves of any wordly woe, or concurrent rage of all infernall powers. But all the imaginary man-

man-hood of graceleſſe men doth ever in the day of diſtreſſe either vaniſh into nothing, or diſſolve into deſpaire.

4. Expreſſion of ſpirituall ſtrength in the time of trouble from former heavenly ſtore, is a notable meanes to move others to enter into the ſame good way, and grow greedy after grace; to draw and allure them, to the entertainment and exercise of thoſe ordinances, and that *One neceſſary thing*, which onely can make them bold and unmoveable like *Mount Zion* in the day of adverſity. I have knowne ſome, the firſt occaſion of whoſe converſion, was, the obſervation of their ſtoutneſſe and patience under oppreſſions and wrongs, whom they have purpoſely perſecuted with extremeſt malice and hate. So bleſſed many times is the brave, reſolute, and undaunted behaviour of GODS people in the time of triall, and amidſt their ſoreſt ſufferings, that it breeds in the hearts of beholders, thoughts even of admiration and love, nay a deſire of imitation, and turning on the other ſide. When they repreſent to the eye of the world their ability to paſſe thorow the raging flames of fiery tongues untouched, to poſſeſſe their ſoules in peace, amidſt ſcorpions, thornes, and rebels, to paſſe by baſeſt indignities from baſeſt men without wound or paſſion, to hold up their heads above water in the moſt boiſterous tempeſts, and deepeſt ſeas of danger to triumph over all adverſary power in the evill day; I ſay, by GODS bleſſing, this may make many come in and glorifie GOD, marvelling and enquiring,

4. It is an encouragement to others.

whence ſuch invincible fortitude, and braveneſſe of ſpirit ſhould ſpring; concluding with *Nabuchadnezzar:* Surely, *The ſervants of the moſt high* GOD. And ſo at length their affections may be ſo ſet on edge after the excellency and amiableneſſe of IESVS CHRIST, who being, *The mighty* GOD, and *The Lion of the Tribe of Iudah*, doth alone inſpire all His with ſuch a Lion-like courage; that they may ſeriouſly and favingly ſeeke His face and favour; ſaying with thoſe, *Cant. 5. 9. What is thy Beloved more than another Beloved, O thou faireſt among women? ---That wee may ſeeke Him with thee.* When they behold ſuch a deale of Majeſty and mirth to ſhine in his face whom they make the marke of all their ſpitefull rage and revenge; their teeth with which they could have torne him in peeces, may water; and they induſtriouſly deſire to know, what that is, which makes ſuch a man ſo merry in all eſtates.

The folly of them that take no thought for the day of reckoning.

Vſes. 1. This may ſerve to awaken and reprove all thoſe ſecure and careleſſe companions, who, if they may enjoy preſent contentment, and partake in the meane time of the proſperity and pleaſures of the times, wherein they tumble themſelves with inſolency, luxury, and eaſe; take no thought, make no proviſion at all againſt a day of reckoning, provide no food againſt a foule day, treaſure up no comfort againſt the LORDS comming, prepare no armour or aid for that laſt and dreadfull conflict vpon their beds of death. Alas poore ſoules! Did they know and feelingly apprehend what a deale of horrour, aſtoniſhment and

and anguish dogs them continually at the heeles, ready and eager after a few daies of filthy and fugitive pleasures, to seize upon them like travaile upon a woman with child, suddenly, unavoidably, and in greatest extremity, and that so intollerable, that they shall never bee able either to decline or endure, the very weakest biting of the never-dying worme, or the least sparkle of those everlasting flames; they would thinke all the daies of their life few enow to gather spirituall strength against that fearefull houre. Nay, some are such cruell caitifs and *Cannibals* to their owne soules, and so accursedly blinded by the Prince of darkenesse, that instead of comfortable provision, they heape up wrath against the day of wrath; instead of grace, GODS favour and a good conscience, peace, joy, and refreshing *from the presence of the* LORD, they lay up scourges, and Scorpions for their naked soules and guilty consciences against the time and terrour of the LORDS visitation. For, let them be most assured; all their lies, oathes, rotten and railing speeches; all their covetous, lustfull, ambitious and malicious thoughts; all their swaggering and furious combinations against GODS people, sensuall revellings, joviall meetings, &c. with all, *When their feare commeth as desolation, and their destruction commeth as a whirlewind*, like so many envenimed stings, run into their sinfull soules, and pierce them thorow with everlasting sorrow. Alas! What will the sonnes and daughters of pleasure do then? And all those spirituall beggers and bankerupts who have greedily

Heapers of wrath against the day of wrath.

hunted, all their life long after theſe mortall things of this life, as if their ſoules had beene therein immortall; and utterly neglected thoſe things which are immortall, as if their ſelves after the world had beene but mortall? What do you think will be their thoughts upon the very firſt approach of the Port of death, to which in the meane time all winds drive them? Full ſad, and heavy thoughts (LORD thou knoweſt) then at leiſure enough to reflect ſeverely upon their former folly, though formerly beaten from them by their health and outward happineſſe, and will pay them to the uttermoſt for all the pleaſing paſſages of their life paſt. O then they ſhall lie upon their laſt beds like *Wild Buls in a net, full of the fury of the* LORD; And *in the morning they ſhall ſay, would* GOD *it were even: and at even they ſhall ſay, would* GOD *it were morning, for the feare of their heart wherewith they ſhall feare, and for the ſight of their eyes, which they ſhall ſee.* Then (though too late) will they lamentably cry out and complaine: *What hath pride profited us? Or what good hath riches with our vaunting brought us? All theſe things are paſſed away like a ſhadow, and as a Poſte that haſteth by. And as a ſhip that paſſeth over the waves of the water, and when it is gone by, the trace thereof cannot be found: neither the path-way of the keele in the waves. Or as when a bird hath flowne thorow the aire, there is no token of her way to be found, but the light aire being beaten with the ſtroke of her wings and parted with the violent noiſe, and motion of them, is paſſed thorow, and therein afterwards no ſigne where ſhe went*

The terrours of ſuch as are not prepared for their account.

Deut. 28. 67.

is

is to be found. Or like as when an arrow is shot at a marke, it parteth the aire, which immediately commeth together againe; so that a man cannot know where it went thorow: Even so we in like manner, assoone as we were borne, began to draw to our end, and had no signe of vertue to shew: but we consumed in our owne wickednesse. For the hope of the ungodly is like dust, that is blowne away with the wind, like a thin froth that is driven away with the storme: like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarieth but a day. If a Minister who labours industriously all his life long, to worke upon such as sit under him every Sabbath; Of which, some all the while preferre some base lust before the LORD IESVS: others will not out of their formality to the forwardnesse of the Saints, do what he can, or presse he them never so punctually and upon purpose; I say, if it were possible, that he might talke with any of them, some two houres after they had beene in hell: Oh! How should he find the case altered with them? How would they then roare, because they had dis-regarded his Ministry? What would they not give to have a grant from GOD, to trie them in hearing but one Sermon more? How would they teare their haire, gnash the teeth, and bite their nailes, that they had not listened more seriously, and taken more sensibly to heart those many heavenly instructions, spirituall discoveries, secret (but well understood) intimations, that their state to GOD-ward was starke naught, by which hee sought with much earnestnesse and

The issue of such as regard not their faithfull Minister.

zeale, even to the waſting of his bloud and life, to ſave the bloud of their ſoules? And yet for all this, you will not be warned in time, *charme the charmers never ſo wiſely:* But ſome of you ſit here before us from day to day, as ſenſleſſe of thoſe things which moſt deeply and dearely concerne the eternall ruine, or welfare of your precious ſoules, as the ſeates upon which you ſit, the pillars you leane unto; nay, the dead bodies you tread upon: others looking towards heaven afarre off and profeſſing a little, *ſit before us* as though they were right and truly religious; *and they heare our words, but they will not doe them: For with their mouth they ſhew much love, but their heart goeth after their covetouſneſſe. And loe, wee are unto them, as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument: For they heare our words, but they doe them not.* They are friends to the better ſide, may go farre, and even ſuffer ſometimes in good cauſes, &c. But let us once touch them in point of commodity, about their encloſures, immoderate plungings into worldly affaires, detaining Church-dues, uſury, and other diſhoneſt gaine, and baſe niggardiſe; If out of griefe of heart for their ſhaming Religion, expoſing the Goſpell of IESVS CHRIST to blaſphemy, and hardening others againſt Profeſſion, we meddle with their faſhions, their pride, their worldly-mindedneſſe, and conforming to the world almoſt in every thing, ſave onely ſome religious formes; If we preſſe them more particularly upon danger of damnation to more holy ſtrictneſſe, preciſeneſſe and

Deſpiſers of their Miniſter deſcribed.

Ezek. 33. 31, 32

and zeale, knowing too well, by long obſervation and acquaintance, that they never yet paſſed the perfections of formall Profeſſours, and fooliſh Virgins: Alas! We then find by too much wofull experience; if they politikely bite it not in, that this faithfull dealing doth marvellouſly diſcontent them, and theſe *precious Balmes* do breake their heads with a witneſſe, and make the bloud run about their eares; whereupon they are wont to fall upon us more foule, (ſuch true Phariſees are they) than would either the drunkard or good-fellow, the Publicans and harlots do in ſuch caſes: they preſently ſwelling with much paſſionate heat, proud indignation, diſdaine, and impatiency to be reform'd, have recourſe to ſuch weake and carnall cavils, contradictions, exceptions, excuſes and raving; that in nothing more do they diſcover to every judicious man of GOD, or any who doth not flatter them, or whom they doe not blinde with their entertainements and bounty, or delude with painted pretences, and art of ſeeming, their formality, and falſe-heartedneſſe. *And yet*, as they are characteriz'd *Iſa.57.2. They ſeeke the* LORD *daily, and delight to know his waies, as a nation that did righteouſneſſe, and forſooke not the ordinance of their* GOD: *they aske of Him the ordinances of juſtice: they take delight in approaching to* GOD: They may have divine Ordinances on foot in their families, entertaine GODS people at their Tables, *faſt* and *afflict their ſoules* upon dayes of humiliation, as appeares in the fore-cited Chapter, Verſe 3. *Heare the word gladly*, with *Herod*; and with

Formall Profeſſors.

with much reſpect and acceptation *obſerve* the meſſenger, &c. But they will not ſtirre an inch further from the World, or nearer to GOD, ſay what he will, let him preach out his heart, as they ſay. They will not abate one jot of their over-eager purſuit after the things of this life, or wagg one foot out of the unzealous plodding courſe of formall Chriſtianity; no, not for the Sermons, perhaps of twenty yeares, and that from him who hath all the while laboured faithfully ſo farre to illighten them, as that they might not depart this life with hope of heaven; and then with the *fooliſh Virgins*, fall (utterly againſt all expectation, both of themſelves and others) into the bottomleſſe pit of hell. *O quàm multi cum hac ſpe ad æternos labores, & bella deſcendunt!* How many (ſaith one) goe to hell with a vaine hope of heaven; whoſe chiefeſt cauſe of damnation is their falſe perſwaſion, and groundleſſe preſumption of ſalvation! Well, be it either the one, or the other; the beſotted ſenſualiſt, or ſelfe-deluding formaliſt, could we ſpeake with them upon their beds of death (their conſciences awaked) or the day after they were damned in hell; we ſhould find them then, though in the meane time they ſuffer many ſowre apprehenſions to ariſe in their hearts againſt us, in a much altered tune and temper. Then would they with much amazednеſſe and terrible feare, yell out thoſe now too late hideous complaints: *Wee fooles counted his life madneſſe, &c. we wearied our ſelves in the way of wickedneſſe and deſtruction, &c. What hath pride profited us? &c.* Then would they curſe all dawbers,

dawbers, and juſtifie all downe-right dealers: contempt of whoſe counſell, would now cut in peeces their very heart-ſtrings with reſtleſſe anguiſh and horrour, and mightily ſtrengthen the never-dying worme; whereby the enraged ſoule will thruſt its owne hands, as it were, into its owne bowels, and teare open the very fountaine of life and ſenſe to feed upon it ſelfe. For, the worme of conſcience (ſay Divines) is onely a continuall remorſe and furious reflexion of the ſoule upon its owne wilfull folly, and thereby the wofull miſery it hath brought upon it ſelfe.

See Baſil. Tom. 1. Pag. 469.

What is the worme of conſcience.

2. This may ſerve to ſtirre up all the ſonnes and daughters of wiſdome to hoard up with all holy greedineſſe, inſtead of earthly pelfe, tranſitory toyes and ſhining clay, the rich and laſting treaſures of divine wealth and immortall graces. For, theſe heavenly jewels purchaſed with CHRISTS bloud, and planted in the heart by the omnipotent hand of the HOLY GHOST, will ſhine comfortably upon our ſoules with beames of bleſſedneſſe and peace, amid all the miſeries and confuſions, the darkneſſe and moſt deſperate dangers of this preſent life: nay, in the very *valley of the ſhadow of death*, their ſplendour and ſpirituall glory will not onely diſſolve, and diſpell all miſts of horrour which can poſſibly ariſe from the apprehenſion of hell, the grave, thoſe laſt dreadfull pangs, or any other terrible thing; but alſo illighten, conduct and carie us triumphantly thorow the abhorred confines of the *King of feare* upon the wings of joy, and in the armes of Angels, to *unapproachable light*, unknowne

The benefit of heavenly treaſure.

unknowne pleaſures, and endleſſe bliſſe. It may bee, as yet, thou ſtandeſt upright without any *changes*, unſtir'd in thy ſtate by any adverſe ſtorme, ſuppoſing thy *mountaine* ſo *ſtrong*, that thou *ſhalt never bee moved*. Thus long perhaps the *Almighty hath beene with thee: His candle hath ſhined upon thy head*, and His patient providence reſted with all favour and ſucceſſe upon thy *Tabernacle*; ſo that hitherto thou haſt ſeene no dayes of ſorrow; but even *waſhed thy ſteps with butter, and the rocke hath powred thee out rivers of oyle, &c.* Yet for all this, the day may come, before thou die, that thou maiſt be ſtript of all, and bee come as poore as *Iob*, as they ſay, by fire, robbery, ſurety-ſhip, ſhip-wracke, the deſtroying ſword, deſolations of war, or by the hand of GOD in ſome other kind; Even, *A day, an houre, a moment* (ſaith one) *is enough to over-turne the things that ſeemed to have beene founded and rooted in adamant:* Labour therefore induſtriouſly before-hand ſo to furniſh and fortifie thine heart with patience, nobleneſſe of ſpirit, Chriſtian fortitude, the mightineſſe of *Iobs* faith, *Cap.*13.15. And his manifold integrities, *Cap.*31. That if ſuch an evill day ſhould come upon thee (and who can looke for exemption when he lookes upon *Iobs* affliction) thou maiſt with an unrepining ſubmiſſion to GODS good providence and pleaſure, take up his ſweeteſt reſolution and repoſe: *Naked came I out of my mothers wombe, and naked ſhall I returne thither: the* LORD *gave, and the* LORD *hath taken away, bleſſed bee the name of the* LORD. Though, as yet, by a miracle of rareſt

Changes to be expelled.

Dies, hora, momentum, evertendis dominationibus ſufficit, quæ adamantinis credebantur radicibus eſſe fundatæ. *Caſaub.*

Iob 1.11.

rareſt mercy, calmneſſe and ſerenity reſt upon the firmament of our ſtate; yet who knowes how ſoone, eſpecially, ſith many of GOD's deareſt ſervants beyond the ſeas have lyen ſo long in teares and bloud, ſome diſmall cloud and tempeſtuous ſtorme may ariſe out of the helliſh fogs of our many hainous ſinnes and crying abominations, and breake out upon us, and that with greater terrour, and farre more horribly, by reaſon of the unexpectednesſe and our preſent deſperate ſecurity: Though the Sun of the Goſpell, and glory of a matchleſſe Miniſtry ſhine yet full faire among us in the Meridian of our peace and proſperous daies, yet little know we, how ſoone and ſuddenly it may decline and ſet in a ſea of confuſion, calamity and woe: And therefore hoard up greedily in the meane time, and while the Sun ſhines, a rich treaſury of ſaving knowledge, grace and good life; that if need require, thou maiſt then reſolutely reply with bleſſed *Paul* againſt all contradictions and temptations to the contrary: *I am ready not to be bound onely, but alſo to die for the name of the* LORD IESVS: Though at this preſent thou doeſt perhaps with much ſweet contentment enjoy thy GOD comfortably, and His pleaſed face; many heavenly dawes of ſpirituall joy, glorious refreſhings, and abundance of ſpirituall delights fall upon thy ſoule from the Throne of mercy every time thou commeſt neare Him; Thou canſt ſay unto thy Deareſt out of thy preſent feeling, *I am my Beloveds, and my Beloved is mine*, and in ſome good meaſure keepe a part with the Saints of old, in

Acts 21. 13.

Cant. 6. 13.

in such victorious and triumphant Songs as these:
Iob 19.23,24, 25. *Oh that my words were now written, Oh that they were printed in a booke! That they were graven with an iron pen and lead, in the rocke for ever. For, I know*
Psal.46.2,3. *that my Redeemer liveth, &c. We will not feare, though the earth be removed: and though the mountaines be carried into the middest of the sea: though the waters thereof roare, and be troubled, though the mountaines shake with the swelling thereof.* Selah. *I*
Rom.8.38. *am perswaded that neither death nor life, nor Angels, nor principalities, nor powers, &c.* Yet for all this, that onely wise GOD of thine may hereafter for some cause seeming good to Himselfe, and for thy good, with-draw from thee the light of His countenance, and sense of His love, and leave thee for a time to the darkenesse of thine owne spirit, and Satans sorest temptations, &c. Ply therefore in this
Meanes for future comfort to be used. prosperity of thy soule all blessed meanes; the Ministry, Sacraments, Prayer, Conference, Meditations, humiliation-daies, holinesse of life, clearenesse of conscience, watching over thy heart, walking with GOD, sanctified use of afflictions, experimentall observation of GODS dealings with thee from time to time, workes of justice, mercy and truth, &c. Thereby so to quicken, fortifie and steele thy faith, that in the bitterest extremity of thy spirituall distresse, thou maist be able to say with *Iob*, *Though He slay me, yet will I trust in Him*, *Iob* 13.15. A thousand crosses moe, calamities and troubles may over-take thee before thou takest thy leave of this vale of teares: It will be thy wisdome therefore now in this calme to provide

provide for a ſtorme, treaſure up out of GOD'S Booke many mollifying medicines and ſoveraigne antidotes againſt all flaviſh and vexing forethoughts of them in the meane time, and their bitterneſſe when they ſhall come upon thee. Thou maiſt be aſſured, if thou be a ſonne, thy heavenly Father will even correct thee, 2. *Never before there be need*: and alwayes in 2. [b] *Wiſdome*. 3. [c] *Meaſure*. 4. [d] *Love, and tenderneſſe*. 5. *For* [e] *a moment* onely. 6. *To* [f] *trie thee*; what droſſe of corruption, and what ſound metall of grace is in thee. 7. *To* [g] purge out ſinne. 8. *To* [h] refine thee, and make the vertues of CHRIST in thee more ſhining and illuſtrious. 9. *To* [i] ſtirre up, quicken and increaſe all ſaving graces in thy ſoule. Of which ſee my Expoſition upon the 26. Chapter of *Iſa.* Amongſt all the reſt, Faith ever becomes moſt famous by afflictions. Witneſſe that cloud of witneſſes, *Heb.* 11. 10. *To* [k] make thee bleſſed. 11. *To* [l] ſave thee. 12. And He [m] will be ever with thee in trouble. 13. He [n] will deliver thee. 14. Nay, and never was Gold-Smith more curious and preciſe to watch the very firſt ſeaſon, when his gold is thorowly refined and fitted for uſe, that he may take it out of the fornace; than our gracious GOD [o] waits in ſuch caſes with an holy longing, that He may have mercy upon thee and deliver thee. But howſoever, or whatſoever befall thee in this life, thou muſt upon

How and why GOD correcteth his.

[a] 1. Pet. 1. 6.
[b] Heb 12. 9, 10. Iſa. 28. 26, &c.
[c] Iſa. 27. 7, 8. And 28. 27, 28. Ierem. 46. 28. 1. Cor. 10. 13.
[d] Prov. 3, 12. Hebr. 12. 5, 6. Rev. 3. 19. Iſa. 63. 9. Pſal. 103. 13, 14. Hoſ. 11. 8, 9. Iſa. 40. 11. And 49. 13, 14, 15. And 54. 11. Pſal. 56. 8.
[e] Pſal. 30. 5. & 103. 9. & 125. 3. Iſa. 10. 25. And 54. 7, 8. And 57. 16. Ier 3. 12. Mic. 7. 18.
[f] Deut. 8. 2. Pſalme 66. 10. Proverb. 17. 3. 1. Pet. 1. 6, 7. Iam. 1. 2.
[g] Iſa. 1. 25 And 4 4. And 27. 9. Prov. 20 30. Pſal. 119 67.
[h] Dan. 11. 35. & 12. 10 Zech. 13. 9. 1. Pet. 1. 6, 7.

[i] Ioh. 15. 2 Rom 5. 3, 4, 5. Iſa. 26. 9, Iam. 1. 2, 3. [k] Iob 5. 17. Iam. 1. 12. And 5. 11. Pſal. 94. 12. [l] 1. Cor. 11. 32. 2. Cor. 4. 17. [m] Iſa. 41. 10, 11. And 43. 2. Pſal. 91. 15. [n] Iob 5. 18, 19. Pſal 34. 17, 18, 19. And 50. 15. And 91. 15. [o] Iſa. 30. 18.

neceſſity

necessity ere it be long, lie gasping for breath upon thy dying bed, and there grapple hand to hand with the utmost and concurrent rage of all the powers of darknesse, and that king of feare attended with his terrours: and therefore let the whole course of thy life be a conscionable preparative to die comfortably: Suppose every Day thy last, and thereupon so behave thy selfe both in thy generall and particular calling, as though thou shouldest be called to an exact account at night for all things done in the flesh, before that last and highest Tribunall: In all thy thoughts, words, actions and undertakings in any kind, say thus unto thy selfe: would I do thus and thus, if I certenly knew the next houre to be my last: In a word, so live, that upon good ground thou maist bring *Davids* undaunted boldnesse to thy bed of death: *Though I walke through the valley of the shadow of death, I will feare no evill.*

How to prepare against death.

Speciall preparatives.

Here, upon this seasonable occasion, give mee leave to commend and tender unto you some speciall preparatives, rules, motives and meanes to furnish before hand, and fortifie your spirits against all future evils, and terrible things that are towards.

1 Preparative. Get Patience.

The benefits of patience.

1. Treasure up richly and abundantly before hand the precepts, practice and experimentall sweetnesse of patience, that most usefull and precious vertue, which may serve (when time serves) as a soveraigne antidote, to abate, and abolish the sting and venime of all crosses, afflictions, and mortall miseries; and as a comfortable cordiall to support

ſupport and hold up thy heart in the bitterneſſe and extremity of the foreſt.

Mighty and miraculous was the worke of this glorious grace in bleſſed *Iob*. By its heavenly and invincible influence upon his humble ſoule, it did not onely utterly extinguiſh (which was a very admirable and extraordinary thing) all that deſperate anguiſh and ſlaviſh griefe, which ſuch variety and extremity of greateſt miſeries, that ever befell any mortall man, would have naturally bred in the hopeleſſe hearts of impatient worldlings; leaſt of which is many times enough to drive them to deſpaire and ſelfe-deſtruction; but alſo * enabled him with the ſweeteſt calmneſſe of a well-compoſed and unſhaken ſpirit, even to bleſſe the LORD his GOD for taking from him theſe tranſitory things, of which he was the true Proprietary, and which in much undeſerved mercy He had lent unto him ſo long. *The* LORD *gave*, (ſaid he) *and the* LORD *hath taken away, bleſſed be the name of the* LORD. *Iobs patience.*

*Quanta adverſus eum jacula miſſa? Quanta admota tormenta? jactura rei familiaris infligitur: numeroſæ ſobolis orbitas irrogatur: Dives in cenſu Dominus, & in liberis Pater ditior: Nec Dominus repentè, nec Pater eſt. Accedit vulnerum vaſtitas, & tabeſcentes, ac defluentes artus vermium quoq; edax pœna conſumit, &c. Nec tamen *Iob* gravibus & denſis conflictationibus frangitur, quo minus inter illas anguſtias & preſſuras ſuas DEI benedictio victrice patientiâ prædicetur. *Cyprian. de bono Patientiæ.*

Nihil in Domo remanſerat, omnia in uno ictu perierunt, quibus opulentus paulò antè videbatur. Subitò mendicus in ſtercore ſedet, à capite uſq; ad pedes vermibus ſcatens. Quid iſtâ miſeriâ miſerius? Quid interiore fœlicitate fœliciùs? Perdiderat omnia illa quæ dederat DEVS, ſed habebat Ipſum qui omnia dederat DEVM —Certè pauper eſt, certè nihil habet. Si nihil remanſit, de quo theſauro iſtæ geminæ laudis DEI proferuntur? —O virum putrem, & integrum; O fœdum & pulchrum; O vulneratum & ſanum; O in ſtercore ſedentem, & in cœlo regnantem! *Aug. de Temp. Ser.* 105.

With what infinite, implacable indignation, and bloudy rage would *Shemeis* railing have rent *Davids patience.*

in peeces the heart of many a graceleſſe King? And yet *David* by the helpe of this holy vertue, paſſed on along patiently without wound, or paſſion.

Elies patience. That heavy newes which was ſo horrible, that it made both the eares of every one that heard it, tingle, brought by *Samuel* to *Eli* immediately from GODS owne mouth, might have made many an earth-worme to have run mad with the very fore-thought of ſo much miſery to come: But good old patient *Eli*, when he had heard it all, ſweetly ejaculates: *It is the* LORD: *Let him doe what ſeemeth him good.* 1.Sam.3.18.

The taking away of two ſonnes at once by a ſudden and violent death, with viſible vengeance from heaven, and in the middeſt of a moſt horrible ſinne, is naturally matter of ſorrow which cannot be expreſt, and extremeſt griefe: yet *Aaron* in ſuch a caſe having learned conformity of his owne will to the divine pleaſure of the onely wiſe GOD; when *Moſes* told him *that the* LORD *would bee ſanctified in them that come nigh Him, and before all the people He would bee glorified*; He held his peace: *And Aaron held his peace.* So quieting his heart becauſe GOD would have it ſo. See further for this purpoſe, 2.*Sam.*3.15,26. *Iſa.*39.8.&c. Levit.10.3.

By theſe few precedents you may eaſily perceive what ſingular and ſoveraigne power *patience* hath to pull the ſting, and extract the poyſon out of the moſt grievous calamities and greateſt troubles.

Impatiency worſt then any croſſe. But now on the contrary: Impatiency and unpleaſedneſſe

pleasednesse with GODS providence in sending both good and [a] ill, yet ever in love, and for our good; *For* [b] *what sonne is he, whom the Father chasteneth not?* doth more afflict us than all our afflictions. The storme of GODS wrath breakes out sometimes upon the outward state of some greedy fretting mammonist, and He justly smites him for his wicked covetousnesse and dishonest gaine, perhaps in the height and hot gleame of his prosperity and thriving, by some sudden visible consumption, or secret wasting curse: He (as such covetous wretches are wont) takes on extremely, farre beyond the rage of the maddest bedlam. He stamps and stares (as they say) roares and raves, gnasheth his teeth, teares his haire, bites his nailes, almost like a damned soule, that hath new lost heaven; untill at length the Devill lead him to lay violent hands upon himselfe. Now, are not these selfe-vexing tortures farre more terrible than the taking away of his transitories? Is not the cutting of his owne throat incomparably worse than the crosse? A bird that is intangled amongst lime-twigs, the more she stirres and struggles, the more she is made sure, and doubles her danger: A [c] repining reluctation, and angry striving (as it were) to get out of GODS hands, doth ever envenime and exasperate the wound, and makes us ten times worse, and more miserable, than if we fairely and

[a] *In the equity of an holy and just proportion, wee must expect as well ill as good, at the hands of* GOD. What? (*saith* Iob) shall wee receive good at the hand of GOD, and shall wee not receive evill? Cap. 2. 10.

[b] Magis timere debemus, si aut nullas, aut parvas tribulationes in hoc sæculo patimur: quia si DEVS flagellat omnem filium quem recipit, sine dubio quē non flagellat, non recipit: *Aug. de Temp. Serm.* 105.

[c] Quid indignaris? Querelæ & indignatio nil aliud quàm accessio mali sunt; nihil enim tam exasperat fervorem vulneris, quàm ferendi impatientia. Omnis indignatio in tormentum suum proficit. Sic laqueos fera dum jactat, astringit; sic aves viscum, dum trepidantes excutiunt, plumis omnibus illinunt: nullum tam arctum est jugum, quod non minus lædat ducentem, quàm repugnantem. Vnum est levamentum malorum ingentium etiam pati, & necessitatibus suis obsequi. Quid igitur morbo corporis, animi morbum addere juvat, teq; miseriorem facere murmurando, &c.

patiently ſubmitted to his omnipotent and moſt mercifull will. Neither doth want of patience only mightily enrage a croſſe, but it alſo embitters all our comforts. The bare omiſſion of a meere complement in *Mordecai* did not only fill *Hamans* proud heart with many raging diſtempers of hatred, malice, revenge, fooliſh indignation and much furious diſcontentment; but alſo turned all the pleaſure, and kindly reliſh in his courtly pleaſures, riches, honours, offices, extraordinary advancements and royall favours, into gall and worme-wood. *And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes and ſervants of the King. Haman ſaid moreover, yea Eſther the Queene did let no man come in with the King unto the Banquet that ſhe had prepared, but my ſelfe, and to morrow am I invited unto her alſo with the King. Yet all this availeth me nothing, ſo long as I ſee Mordecai the Iew ſitting at the Kings gate.* Whereas now *David*, a King, as I told you before, by the benefit of this bleſſed grace, did not ſuffer his Princely ſpirit to be un-calmed at all, no not by the traiterous and moſt intollerable reviling of a dead dog, and his baſeſt vaſſall.

Impatiency embitters all comforts.

Heſter 5. 11. 12, 13.

2. Keepe off thy heart from the world, in the greateſt affluence of wealth and worldly proſperity. Earthly-mindedneſſe ever ſharpeneth and keenes the ſting in all diſtreſſes. It gives teeth to the croſſe to eat out the very heart of the afflicted. Had not *Iob* beene able to have profeſſed, that in the height of his happineſſe he was thus affected:

2. Preparation. Keepe off the world. Miſchiefes of earthly mindedneſſe.

If

If I have made gold my hope, or have ſaid to the fine gold, Thou art my confidence: If I rejoyced becauſe my wealth was great, and becauſe my hand had gotten much: [Here [a] ſay Divines, ſomething is underſtood, as *diſpeream*, then let me periſh, or the like] *If [b] I beheld the Sun when it ſhined, or the Moone walking in brightneſſe: And my heart hath beene ſecretly entiſed, or my mouth hath kiſſed my hand: ---- Then ſhould I have denied the* GOD *that is above.* If I grew proud, puft up, or pleaſed my ſelfe with the gliſtering brightneſſe of my earthly abundance, let it bee ſo and ſo with mee: I ſay, except *Iobs* heart had beene thus [c] wained from the world, when as yet he wallowed in wealth; hee had never beene able to hold out in the evill day, and to have borne ſo bravely the ruine of ſo rich a ſtate without repining. But now churliſh *Nabal*, whoſe affections were notoriouſly nail'd to the earth; though perhaps once or twice a yeare he made a joviall and frolicke feaſt, as other cunning worldlings are wont to their good-fellow companions, upon purpoſe to procure and preſerve a Phariſaicall reputation of bounty with ſome flattering dependants, and for a cloke to colour their covetouſneſſe and

Iob 31.24.

[a] Hic ſubaudienda impreca-tio, diſpeream, &c *Mercer. in Loc.*

[b] Iob 31.26.

Quidam hoc ita expoſuerũt, quaſi *Iobus* profiteretur, ſe Solem & Lunam non adoraſſe: quiâ antiquis ea ſuperſtitio valdè uſitata erat, præſertim in Oriente:—Is verò ſenſus verus quidem eſt, ſed tamen loco præſenti non convenit: *Iobus* hic voluit aliâ ſimilitudine uti, & equidem juxta ſermonem, quem jam habuimus de eo quod profeſſus eſt ſe

nullâ ſuperbiâ & arrogantiâ laboraſſe, &c *Calv. in loc.* [c] Si lætatus ſum, inquit, multis mihi affluentibus undiq; divitijs, ſi recondidi aurum in pulverem, ſi ſpem in pretioſis lapidibus habui. Hæc ille. Propterea nec quum erepta quidem omnia ſubitò eſſent, turbatus eſt, quippe qui præſentibus non delectantur, &c.—Quas omnes ob res mecum ipſe plerumq; admirari ſoleo, quare in mentem Diabolo venit, exercitationes iſtius non ignoranti, tot tantoſq; adverſus ipſum cogitaſſe labores? Cur igitur illi venit in mentem? Truculentiſſima certè beſtia nunquam ſolet deſperare victoriam, quod ad condemnationem noſtram ſpectat: nam ille nunquam, ut dixi, noſtram deſperat perditionem: nos de ſalute noſtrâ ſæpius deſperamus *Chryſoſt. Hom. 34. in Mat.*

cruelty; yet he was of a flinty boſome in reſpect of doggedneſſe and extreme niggardiſe, eſpecially towards GODS people, and his heart by exceſſive rooting there, was turned wholly into earth: and therefore in the evill day, *it died within him, and he became as a ſtone.* To keepe off the world in a fit diſtance, that it do thee no deadly hurt, and undoe thee quite; keepe ſtill freſh and ſtrong in thy thoughts a true eſtimate and right conceipt of the [d] mutability of all things here below, and thine owne mortality. In their beſt condition and higheſt confluence, they are but 1. *Vanity:* We ſhall never find in them any ſolidity; or that good or comfort which we ſtill with much eager purſuit and thirſt expect and labour in vaine to extract from them: but upon triall and truſh in them, they will ever proove empty clouds, broken ſtaves of reed, [e] Apples of Sodom, Wells without water. And when we graſpe them moſt greedily, we embrace nothing but ſmoke, which wrings teares from our eyes, and vaniſheth into nothing.

How the world may be kept off.

All things below are vanity.

[d] Quid ſunt res humanæ? Cinis, pulvis, fumus, umbra, folia cadentia, flos, ſomnium, fabula, ventus, aër, penna mobilis, unda decurrens, & ſi quid iſtis inferius. *Chryſoſt. In Epiſt. ad Heb. Hom. 9.* Inquiramus, ſi placet, quæ ſunt illa præſentis vitæ præclaræ Divitiæ, gloria, potentia, magnum exiſtimari ab hominibus? Sed videbis nihil illis eſſe incertius. —Et ſicut videri nequit in rotâ, quæ continuò verſatur, aliqua pars ejus, eò quod crebrâ circumferentiâ, ſemper ſumma fiunt ima, & ima ſummaita & noſtrarum rerum impetus dum continuò vertuntur ſumma facit infima: ut videre licet in divitijs potentijs, & alijs. Nunquam enim in eodem ſtatu manent, ſed ſemper inſtabiles, fluminum fluxus imitantur. *Idem Hom. de Nomine Abram.*

[e] Poma Gomorrhæa pulchra quidem ſunt, ſed cum franguntur in vagum pulverem fatiſcunt.

2. Vexation of ſpirit. Beſides the emptineſſe and abſence of that imaginary felicity which we hunt after in them; there is alſo the preſence and plenty of much miſery and hearts griefe, which the

All things below cauſe vexation of ſpirit.

they are but Bestiæ ſib gloriosa ziçala. Conſol. philoſophi ſlaves
C Cyprian Ep. Syriosa Lupiliçia gloriosa & gluttering
punishments. Ep. 7. ad Donat.

ſlaves of pleaſure, and lovers of the world little looke for, when they at firſt reſolve to ſell their ſoules for ſuch tranſitory traſh. *Divitias inveniſti?* (ſaith one) *Requiem perdidiſti.* Haſt thou found riches? Thou haſt loſt thy reſt. A man that will be rich, takes no more reſt, than one upon a racke, or bed of thornes; like [f] *Anacreon* with his five Talents, ſtill diſtracted with worldly thoughts, and continually prickt with cares and feares. 3. They cannot ſatisfie the ſoule. Gold can no more fill the ſpirit of a man, than grace his purſe. Betweene heaven and earth, ſpirits and bodies, ſoules and ſilver, there is no proportion. And therefore no earthly excellencies, no carnall pleaſures, no worldly treaſures are fit matter, or a full object, for ſuch an immateriall, immortall and heavenly borne-being to feed upon with any proper delight, true comfort, or ſound contentment. Not all this great materiall world, or greateſt maſſe of gold can poſſibly fill the mighty capacity and immeaſurable appetite of this little ſparke of heaven breath'd into us by the infinite power of an Almighty hand. A man may as well fill a bag with wiſedome, as the ſoule with the world; a cheſt with vertues, as the mind with wealth. 4. They cannot helpe in the evill day. *Their bloud* (ſaith the Prophet) *ſhall bee powred out as duſt, and their fleſh as the dung: neither their ſilver nor their gold ſhall bee able to deliver them in the day of the* LORDS *wrath.* Put a man into a pang of any painefull maladie, and bodily torture; as into a fit of the Stone, Strangury,

[f] Anacreon quinq; talentis Polycrate donatus, cùm per duas noctes pro ipſis ſolicitus fuiſſet, reddidit ea, inquiens; non tanti eſſe quâ ipſorum nomine curâ laboraret. *Stob. cap. 39.*

Things below cannot ſatisfie the ſoule.

Nor helpe in the evill day. Zeph. 1. 17, 18.

[g] *No torture of body like unto it, no ſtrappado's, hot irons,* Phararis *Bulls, all fears, griefes, ſuſpicions, diſcontent are ſwallowed up and drowned in this* Euripus, *this Iriſh Sea, this Ocean of miſery, to ſo many ſmall brooks. This is the Quinteſſence of humane adverſity; all other diſeaſes whatſoever are but ſcra bittings to Melancholy in extent. 'Tis the pith of them all. And a melancholy man is that true* Prometheus *which is beard to* Caucaſus *the true* Titius, *whoſe bowells are ſtill by a Vulter devoured, as Poets feigne, and ſo doth* Litius Giraldus *interpret it, of anxieties and thoſe griping cares. In all other maladies whatſoever we ſeeke for helpe: if a leg or an arme ake through any diſtemperature or wound; or that we have any ordinary diſeaſe, above all things whatſoever, we deſire helpe and health, a preſent recovery, if by any meanes poſſibly it may bee procured. We will freely part with all our other ſubſtance, endure any miſerie, drinke bitter potions, ſwallow thoſe diſtaſtfull pills, ſuffer our joynts to bee ſeared, to be cut off; any thing for future health; ſo ſweet, ſo deare, ſo precious above all other things in the world is life: but to a melancholike man, nothing ſo tedious, nothing ſo odious; that which they ſo carefully ſeeke to preſerve, he abhorres; be alone, ſo intollerable are his paines.* Burton of Melanch. pag. 274. [h] *A moſt lothſome and horrible diſeaſe in the haire, unheard of in former times, as* Morbus Gallicus, *and* Sudor Anglicus; *bred by moderne luxurie and exceſſe: it reigneth ſpecially upon women; and by reaſon of a viſcous venimous humor, glues together (as it were) the haire of the head with a prodigious ugly implication and entanglement: ſometimes taking the forme of a great ſnake, ſometimes of many little ſerpents: full of naſtineſſe, vermine and noiſome ſmell: And that which is moſt to be admired, and never eye ſaw before, pricked with a needle, they yeeld bloudy drops; And at the firſt ſpreading of this dreadfull diſeaſe in Poland, all that cut off this horrible and ſnakie haire, loſt their eyes, or the humour falling downe upon other parts of the body, tortur'd them extremely. Heare my Author, that learned and famous Profeſſour of Phyſicke in* Padua, Hercules Saxonia, *in his owne words:* Plica, eſt agglutinatio, vel inviſcatio quędam pilorum ex humido viſcido, lento ac glutinoſo. Nunc primum per univerſam ferè Poloniam graſſatur; imò verò per quaſdam Germanię partes divagatur — Maximam partem fœminas invadit: Eos etiam qui porriginem capitis, quam vulgus tineam vocat, medicamentis repercutientibus repreſſerunt: Prętereà fœminas, quę menſtruis temporibus non ſatis purgantur. — Quis non novit, mirabile, & horridum putet capilles ex propriâ naturâ planos, demiſſos ac ſimplices, momento temporis ſponte ſuâ ſubcœlo admodum frigido inerispari, paulò poſt erigi, involvi, atq; indiſſolubiliter conjungi, varias recipere figuras, quandoq; maximi cujuſdam anguis, aliquandò plurium & minorum ſerpentum. undiq; vermes, ſpurciciem fœtoremq; redolere: Quodq; omnium maximum eſt, & à ſæculo inauditum, acu per punctos, vel transivos ſanguinem effundere. — Expertum eſt, qui tales faſciculos implicatorum peracte inter ſe crinium deraſerint, eos oculis capi, aut defluxibus ad alias partes corporis graviſſimè torqueri. *It began firſt not many yeares ago in* Poland. *It is now entred into many Parts of* Germany *And me thinks, our monſtrous Faſhioniſts, both male and female; the one for nouriſhing their horrid baſhes of vanity; the other for their moſt unnaturall and curſed cutting their haire, ſhould every houre feare and tremble, leſt they ſhould bring it upon their owne heads, and amongſt us in this Kingdome.*

on

on any part of his Body; and let him tell me then, what account he would make of all the Imperiall Crownes upon earth, attended with the height and utmoſt of humane felicities? Or what comfort could he take in the riches, glory and pleaſures of the whole world? Or what eaſe and refreſhing can large poſſeſſions, ſumptuous buildings, pleaſant walks, princely favours, dainty fare, choiſeſt delights, or any thing under the Sun, afford in ſuch a caſe? The very pricke of a needle, or paine of a tooth for the time, will take away the taſte of all carnall contentments, and pleaſure of the worlds Monarchy. If the LORD ſhould let looſe the cord of thy conſcience, and ſet His juſt and deſerved wrath a worke to enkindle flames of horrour in thy heart, what helpe couldeſt thou have in heapes of gold, or hoards of wealth? Remember *Spira*. They would bee ſo farre from healing the wound, or allaying the ſmart, that they would yet more horribly afflict thy already enraged ſpirit, and turne them even into fiery Scorpions for thy further torment. Let thy laſt ſickneſſe ſeize upon thee, and then ſay (for the houre of death, as they ſay, is the houre of truth) whether all the gold and goods in the world can any more deliver thee from the Arreſt of that inexorable Serjeant, than can an handfull of duſt? Nay, whether then the extremity of thy ſpirituall affliction, and anguiſh of ſoule, will not be anſwerable to the former exceſſe of thine inordinate affection to earthly things, and delights of ſenſe? Or ſuppoſe thou ſhouldeſt be ſurprized by

by that last and great day, which the LORD in mercy haſten; how wilt thou then reſcue thy free-hold, when the whole frame of the world is on fire?

Things below extend not to eternity.

5. They cannot poſſibly lead us beyond this life, or extend to eternity. If we ſee a ſervant follow two gentlemen, wee know not whoſe man he is; but their parting will diſcover to whether he belongs; When death ſhall ſever the owner from the world, then will riches and revenewes, offices and honours, ſtately buildings, and all outward bravery cleave to the world, and leave him to the world to come as poore a worme and wretch, as when he firſt came into this world: and therefore they are al the worlds Heire-loomes, and none of his: Even as *Abſoloms* mule went away, when his head was faſt in the great Oake, and ſo left him hanging betweene heaven and earth, as a wofull ſpectacle of miſery & ſhame to all beholders: So will all their wealth and worldly felicities deale with their moſt greedy ingroſſers, and deareſt minions upon their dying-beds. *They will then moſt certenly* (as *Salomon* ſaith) *make themſelves wings, and flie away as an Eagle toward heaven:* And leave their now forlorne former favourites to the fury of a guilty conſcience for their curſed *forſaking the Fountaine of living waters*, all their life long, *and hewing them out ſuch ciſternes, broken ciſternes that could hold no water*; nor help in the evill Day. We all ſtand at the doore of eternity; if death but once open it naturally or violently, or by any of his thouſand thouſand waies, we are preſently ſtript of all, and immediately enter upon it, either that of everlaſting pleaſures, or the

Prov. 23. 5.

Ier. 2. 13.

the other of everlasting pains. And therfore it will be our wisdome in the mean time to value worldly vanities at no more than their own price; and industriously to ply all meanes which may enrich us with heavenly treasures of that divine stampe and lasting temper, which may attend us thorow all eternity. And as all these things here below are thus mutable and fugitive, so thy selfe art mortall and fraile. A creature as it were but of one daies lasting, like that [i] Flower and Bird which as naturalists report, receive their being and birth in the morning; but wither and die at night. Thy abode upon earth is like a vanishing [k] vision of the night, a flying dreame, the very dreame of a shadow, &c. This

Value the world as her own price.

Mans mortality.

[i] Flos est, Hemerocallis, cujus vita & pulchritudo diaria est. Sed & volucris ad Hippanim fluvium est, Hemerovios dicta, quæ non ultra diem vivit; sed eâdem omninò luce, quâ lucem inchoat, finit, morientiq; Soli commoritur: eodem die, pueri, juvenis, senis ætatem experta manè nascitur, meridie & viget, vesperi consenescit & moritur. Animalculo huic simillima est humana vita. Ad fluvium illa est perpetuò fluentis temporis, sed & volucris est magis quam avis ulla, vel sagitta, & sæpè omnis suę pompę diem unicum, terminum habet, sæpè horam, sæpè paulò productius momentum. Quid ergò annos n editamur & sæcula, sæpè brevioris ævi quam flores aut florum umbra, aut si quid umbrâ vanius, brevius. *Æternit. Prodr.* pag. 10. - [k] Optimè *Iobus*: Et qui eum, inquit, viderant, dicent ubi est? Velut somnium avolans non invenietur; (somniare inanissimum, volare celerrimum) transiet sicut visio nocturna. Vita quid est? Flos est, fumus est, umbra est, & umbræ umbra; Bulla, Pulvis, Spuma, Ros, Stilla, Glacies est: Iridis arcus deficiens cereus, furculus pertusus, ruinosa domus, cinis dolosus, Dies vernus. Aprilis constantissimus, unicus testudinis tinnitus est: Hydria fracta, fontis rota, aranearum tela, maris guttula, vilis stipula, solstitij alis herba, brevis fabula, volucris, scintilla, tristis nebula, vesica vento plena, rutulans ad solem columbula: vita, vitrum tenerrimum, folium levissimum, filum subtilissimum, pomum aureum est, sed intus putridum, &c. Si nihil est umbra, dic quid umbræ somnium? Sexcenta mille talia de vitâ humanâ rectè pronunciantur. Mihi omnium rectissimè videntur dixisse, qui vitam vocant *Somnium umbra brevissimum*. Compendiorem dicamus: vita est

Somnus, Bulla, Vitrum, Glacies, Flos, Fabula, Fumus,
Umbra, Cinis, Punctum, Vox, Sonus, Aura, Nihil. Ibid.

Vita præsens figura est & deceptio, & à somnijs nihil differt: Ergo mens ea est puerilis, quę ad umbras spectat, de somnijs superbit, & rebus fluxis alligatur. *Chrysost. in Gen. Hom.* 35.

swift

ſwift tide of mans life, after it once turneth and declineth, ever runneth with a perpetuall ebbe and falling ſtreame, but never floweth againe: Our leafe once fallen, ſpringeth no more; neither doth the Sun or the Summer beautifie us againe with the garments of new leaves and flowers, or ever after revive or renew us with freſhneſſe of youth, and former ſtrength. Not onely *Salomon (Eccleſ.* 1.) makes us in this reſpect more miſerable than the Sun and other ſoule-leſſe creatures; but even the Poet alſo by the light of naturall reaſon (whom I urge onely to make Chriſtians, mindleſſe of their owne mortality, aſhamed, who have thoughts of heaven and earth, as though eternity were upon earth, and time onely in heaven) tels us that, *Soles occidere & redire poſſunt:* Thus in Engliſh;

Catullus.

The Sun may ſet and riſe:
But we contrariwiſe,
Sleepe after one ſhort light,
An everlaſting night.

Which we muſt onely underſtand of returning any more to life and light in this world. Nay, in a word, lay thy ſelfe loaden with the utmoſt of all earthly excellencies and felicities in the one ſcale of the ballance, and vanity in the other, and vanity will weigh thee downe. Take heed therefore of truſting to the world in the meane time, leſt it torture thee extremely in the time of trouble.

3. Preparative. Weaken not thy ſpirit.

3. Take heed of weakening in the meane time, and unneceſſarily over-wearying thy ſpirit:

1. By

1. By carking fore-thought of future evils, which forty to one may never fall out. Many men I am perſwaded, (ſuch is the naturall vanity of our minds) do more vexe themſelves with feare and fore-conceipt of imaginary evils, which never befall; then they have juſt cauſe, to take on and trouble their hearts for all other true, reall, actuall troubles, which fall upon them. Thus many times doe men torture themſelves vainly with immoderate feare of forreine invaſion, home-bred confuſion, change of religion, the fiery triall, burning at a ſtake, diſtraction of mind, ſurprize by the Plague, Small Poxe, Purples, Spotted Fever, diſtreſſe and going backward in their outward ſtate, loſſe of ſome child they love beſt, deſtruction of their goods by fire, robbery, ſhip-wracke, the frownes of greatneſſe, hurt and revenge from thoſe that hate them, hardneſſe of heart, failing of their faith, ſpirituall deſertion, overthrow by temptation, deſpaire of GODS mercies, ſudden death, diſcomfortable cariage in their laſt ſickneſſe, the *king of feare* himſelfe; what ſhall become of their children, when they are gone, &c. By theſe and millions moe of ſuch cauſeleſſe and carking fore-imaginations, the very flower and vigour of mens ſpirits may be much emaſculated, and waſted wofully. A godly care to prevent them by repentance and prayer; and a carefull preparation by mortifying meditations, and Chriſtian magnanimity to beare them patiently, if we be put unto it, is commendable and comfortable: but in the meane time to unſpirit and macerate

1. Thoughts of future evills weaken the ſpirit.

rate our ſelves with much diſtruſtfull miſery and needleſſe torture about them, to our hindrance, diſtraction and diſcomfort in any buſineſſes of either of our callings, or any waies, unchearefull walking; by ſlaviſh pre-conceipts to double and multiply their ſtings, and to ſuffer them ſo often before they ſeize upon us, is both un-noble and un-neceſſary: moſt unworthy the morall reſolution of a meere naturall man, and the generous ſpirit of an honeſt Heathen; much more the invincible fortitude of any of CHRISTS favourites, and heires of heaven.

Or,

2. Selfe-created croſſes weaken the ſpirit.

2. Selfe-created croſſes, that I may ſo call them. For ſo it often is, that many maried couples, governours of families (to inſtance there) having the world at will (as they ſay) and wanting nothing that heart can wiſh from GODS hand for outward things: and yet (I know not how) by reaſon of paſſion, covetouſneſſe, pride, waiwardneſſe, frowardneſſe, or ſomething, they mutually embitter their lives one unto another with much uncomfortableneſſe, diſcontentment and jarring. I would adviſe all ſuch (and there are many and many ſuch abroad in the world) punctually and impartially to examine their conſciences; whether ſuch ſecret ſins as theſe, of which they take no notice, may not be the cauſes of it.

Vndue motives to mariage.

1. Matching, as being not mooved principally and predominantly with portion, parentage, perſonage, beauty, luſt, riches, lands, flattery, friendſhip, greatneſſe of family, forced perſwaſions, Parents

rents covetous importunity, or ſome baſe and irreligious by-reſpect and graceleſſe ground. This the Apoſtle calleth *marrying in the* LORD: that is, for no by-reſpect, but in the feare of GOD, 1. *Cor.* 7.39. Without which all matches are miſerable, though they ſhould be made up with hoards of wealth and heapes of gold as high as heaven, crowned with honours tranſcendent to the ſtarres. The baſeneſſe, folly and iniquity of theſe times is not more viſible and eminent in any thing, than in making, or rather marring of marriages. How often may we ſee by ordinary obſervation a little golden glue to joyne faſt in the deareſt bonds, pearles and clay? And ſilken fooles to carie away ſufficiencies above their worthleſſe weight in richeſt jewels? The world is ſtarke mad in this Point. But they are rightly ſerved; noble miſeries and golden fetters are fit enough for ſuch couples. For from this bitter root of a covetous, carnall, ambitious, or any wayes unconſcionable choice, ſprings a world of miſery and miſchiefe; ouerthrow and ruine of great houſes, ſcandalous divorces, unlawfull ſeparations, diſhonour, diſturbance, jealouſies, adulteries, baſtardies, brawlings, mutuall exprobration of each others infirmities, deformity, portion, parentage, or ſome other cutting and netling matter of diſcontent; ſinfull diſorders in families; ill education of children, &c. And, without repentance, after a few and wretched dayes tediouſly worne out with much irkſomneſſe and hearts-breake, lying together everlaſtingly in the lake of fire, there banning each other

Miſchiefes of unmeet matches.

other with much desperate horrour, and many bitter despairefull gnashings of teeth, that ever they entered into that estate.

Carnall love is mariage.

2. Predominancy of carnall love. Which may be justly punished with many fits of frowardnesse and falling out, from such small occasions and light grounds; that the Parties may well perceive, that the correcting hand of GOD is in it leading them thereby to the sight and notice, to remorse and reformation of the brutish sensuality and sinfulnesse of their matrimoniall affection; which should ever be rectified by reason, and spiritualiz'd with grace. Mariage is rather a fellowship of deerest amity, then disordered love. And love and amity are as different as the burning sicke heat of a fever from the naturall kindly heat of a healthfull body.

Immodest abuse of mariage.

3. Immodest or immoderate abuse of the mariage. Which, though it lie without the walke of humane lawes, yet divine justice doth many times deservedly chastise it with variety of visitations upon themselves, families, outward state, good name: with miscariages, barrennesse, bad children, giving them over to unnecessary distempers and strangenesse in their cariage one unto another, and other such like discomforts and crosses. Which (though they may also befall GODS children for other ends, yet) let all guilty couples in such cases conceive, that they fall upon them for such secret sensuall exorbitancies and excesse.

Neglect of holy duties betwixt man and wife.

4. Want of a comfortable communion in prayer,

prayer, godly conference, mutuall communication of their ſpirituall eſtate, and how they ſtand to GOD-ward, daies of humiliation, helping one another towards heaven, and that joyfull forethought of moſt certaine meeting together in the ever-laſting manſions of glory joy and bliſſe above. Such divine fellowſhip would incredibly ſweeten that deareſt indiſſoluble knot, and make that ſtate a very earthly Paradiſe to thoſe few black Swannes, that love ſo ſweetly and graciouſly together.

5. Ignorance, or negligence in the right underſtanding and practiſing both of the common and ſeverall duties pertinent and proper to that eſtate. In all other Arts, Profeſſions, and Trades of life, the Practitioners deſire and endeavour to be ready in, and ruled by the precepts and directions thereof: but as concerning this great myſterie of managing the mariage ſtate with wiſdome, conſcience and comfort, the moſt are as ignorant in thoſe Treatiſes which teach their Duties (of which there are many excellent ones extant) as they are baſely inſolent in clownish frowardneſſe or imperious tyranny, to create a great deale of needleſſe diſcontent and miſery, both to themſelves and their yoke-fellowes.

Neglect of matrimoniall duties

4. Helpe alſo wee may have for the Point in hand, even from the wiſer Heathen. Who out of the very light of nature and grounds of reaſon, did learne and labour to mollifie and aſſwage the ſtinging fore-thoughts of ill to come;

4. Preparation. Obſerve the wiſer Heathen.

and to prepare for a more easie and patient passage thorow them, by entertaining a resolution before-hand to looke for as no uncouth thing, any calamity crosse or casualty, incident to mortality, and the condition of man; and if they escap'd

¹ Videntur omnia repentina graviora. —Præmeditatio futurorum malorum lenit eorum adventũ. *Tusc. Quæst. lib.* 3. Quoniam multum potest provisio animi, & præparatio ad minuendum dolorem, sunt semper omnia homini humana meditata. Hæc est illa præstans & divina sapientia: ——Nihil admirari cùm acciderit; Nihil, antequam evenerit, non evenire posse arbitrari. *Idem Ibid.*

Nam qui hæc audita à docto meminissem viro,
Futuras mecum commentabar miserias:
Aut mortem acerbam, aut exilij mœstam fugam,
Aut semper aliquam molem meditabar mali:
Vt si qua invecta diritas casu foret,
Ne me imparatam cura laceraret repens. *Euripid.*

Quamobrem omnes, cum secundæ sunt maximè, tum maximè
Mecum secum oportet, quo pacto adversam æstumnam ferant;
Pericla, damna, exilia peregrè rediens semper cogitet:
Aut filij peccatum, aut uxoris mortem, aut morbum filiæ:
Communia esse hęc, fieri posse: ut ne quid animo sit novum:
Quicquid præter spem eveniat omne id deputare esse in lucro. *Terent.*

Divines also hold this premeditation and preparation, but upon better grounds, and by the rules of grace, very powerfull to enable us to passe more patiently thorow crosses when they come.

Nunc verò ita præmeditatus exercitatusq; fuerat, ut ad omnia ingenti animo persisteret; ad totius substantię, & tam multarum rerum jacturam, ad filiorum amarissimum obitum, ad uxoris affectum, ad acerba corporis ulcera, ad injusta amicorum opprobria, ad ancillarum contemptum atq; servorum. *Chrysost. in Mat. Hom* 34.

Nullus sit casus, quem non meditatio tua perveniat: nullus sit casus qui te imparatum inveniat: Propone nihil esse quod tibi accidere non possit. *Bern. de interiori Dom Cap.* 45.

Mens solicita antequam agere quod libet incipiat, omnes sibi, quas pati potest contumelias proponat: quatenus Redemptoris sui probra cogitans, ad adversa se præparet. Quę nimirum venientia tantò fortius excipit, quantò se cautius ex præscientia armavit. Qui enim improvidus ab adversitate deprehenditur, quasi ab hoste dormiens invenitur: eumq; citiùs inimicus necat, quia non repugnantem perforat. Nam qui mala imminentia per solicitudinem pernotat, hostiles incursus quasi in insidijs vigilans expectans: & inde ad victoriam valenter accingitur, unde nescius deprehendi putabatur. Solerter ergo animus ante actionis suę primordia, cuncta debet adversa meditari: ut semper hęc cogitans, semper contra hęc thorace patientiæ munitus, & quicquid acciderit, providus superet: & quicquid non accesserit, lucrum putet. *Greg. Mor. lib.* 5. *Cap.* 31.

them,

them, to hold it a gaine and advantage, and as it were, an exemption from ordinary frailtie, and common miſerie of mankinde. If they fell upon them, the bitterneſſe would be much abated by their former preparedneſſe and expectation. But we who profeſſe Chriſtianity, and to whom the Booke of GOD belongs, have farre more ſoveraigne antidotes to allay the ſmart, more ſacred and ſurer meanes to mitigate and take off the fury of feared future evils: even the *ſure Word* of GOD, many *exceeding great and precious Promiſes*, confirmed with the oath of the All-mighty, and ſealed with the bloud of His Son. Every one of them is farre more worth (though the worldling thinkes not ſo) than all the wealth and ſweetneſſe of both the *Indies*. GOD *is faithfull, who will not ſuffer you to be tempted above that you are able: but will with the temptation alſo make a way to eſcape, that ye may be able to beare it*, 1. *Cor.* 10. 13. *The ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us*, *Rom.* 8. 18. *All things worke together for good to them that love* GOD, Verſe 28. *He that ſpared not His owne Son, but delivered Him up for us all: How ſhall He not with Him alſo freely give us all things?* Verſ. 32. *When thou paſſeſt through the waters, I will be with thee; and through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burnt; neither ſhall the flame kindle upon thee*, *Iſa.* 43, 2, *&c.* If thou truly feare GOD, feare nothing that ſhall hereafter fall upon thee; temptation, triall, diſgrace, diſtreſſe in outward things, the face of man, fiery

Chriſtians have better antidotes than the Heathē could have.

times, danger from men or Devils, Death it selfe, or whatsoever can be imagined most formidable to flesh and bloud. For assuredly, He that is *afflicted with thee in all thy afflictions*, will ever fortifie thee with sufficient strength before-hand, uphold thee with His all-powerfull presence in the middest of them, and at length most gloriously deliver thee in despite of all hell, and the whole world.

5. Preparative. Believe that GOD will furnish thee with whatsoever he brings thee.

5. It is comfortable to consider; that GOD never puts His servants to suffer, but He furnisheth them with spirituall sufficiency to go thorow. If He meane to bring thee to the stake, He will undoubtedly give thee a *Martyrs* strength. It is His sweetest method and mercy, first to fit His children with divine ability and answerable endowments, and then sets them on worke to do or suffer any thing for His sake. He suffers some to become extraordinary objects and the speciall aime of extremest malice, spitefull railings, and all the keenest arrowes of lewdest tongues; when He hath fil'd him first with so much Christian magnanimity and noblenesse of spirit, that he is able to passe by the most scurrill gybe of the impurest drunkard, or the disdainefull frowne of the proudest *Haman*, without wound or passion; and doth resolvedly and bravely contemne all contumelies and contempts for his conscience: taking them as *Crownes* and confirmations of his conformity to the LORD CHRIST: others to be afflicted with variety of worldly crosses, whose heart He hath already happily crowned with contempt of the world: some to be exercis'd with fiercest assaults, and Satans

tans fierieſt darts, having beene formerly brought up in the Schoole of temptations: others to be expoſed to the fury of Popiſh flames, when He hath ſo inflamed their hearts with the love of the LORD IESVS, that they dare undaunted ly looke the bloudieſt perſecutor in the face. The prudent Commander makes not choice of freſh-water or white-livered ſouldiers (as they ſay) for any hot ſervice or high attempt; but of Veterans, and thoſe of greateſt experience and moſt approoved valour: A diſcreet Schoole-Maſter gives not the longeſt leſſons and hardeſt taske to dullards and blockeheads, but ſuch as are of pregnanteſt wits, and beſt capacity: the underſtanding armourer tries not common Armes with Muſket-ſhot, but that of Proofe. The skilfull Lapidary doth not trie the tender Cryſtall or ſofter ſtones by the ſtiddy and hammer; but the Adamant, which is readier to bruiſe the hardeſt iron or ſteele: the carefull Husbandman *threſheth not the fitches with a threſhing inſtrument; neither turneth a cart-wheele upon the cummin: but beats out the fitches with a ſtaffe, and the cummin with a rod. For his* GOD (ſaith the Prophet) *doth inſtruct him to diſcretion, and doth teach him.* Now if the LORD *of Hoſts, who is wonderfull in counſell, and excellent in working,* give this diſcretion and wiſdome to fraile man; Himſelfe is infinitely more mercifully wiſe, to proportion and fit His trials to the ſtate and ſtrength of His Patience, ſingling out His valianteſt ſouldiers for the ſtrongeſt encounters; His beſt ſchollers, for the largeſt leſſons; His choiſeſt Armour, for the higheſt Isa. 28. 27.

Proofe; His hardeſt Adamants, for the moſt ſteely Anvill: the moſt couragious Chriſtians, for the ſoreſt conflicts: His ableſt Followers, for extraordinary ſervice and ſufferings. *Abraham* the Father of the faithfull, and Friend of GOD; *Iob*, the juſteſt man upon earth; *David*, a man after GODS owne heart; *Paul*, abounding in the riches of grace, and the rareſt revelations: I ſay, theſe eminent Champions thus highly favoured, and heroically fitted, were put to it indeed, as appeares in divine Story. The LORD in mercy did firſt infuſe an invincible mightineſſe of ſpirit and much flaming zeale into the breſts of thoſe three Chriſtian Worthies, *Athanaſius*, *Chryſoſtome*, and *Luther*, before He imployed them in His ſo glorious ſervice, and expoſed them to the rage of ſo many implacable perſecutions in their ſeverall ages. The firſt ſtood at ſwords point (I meane the *Sword of the Spirit*) with the whole world: *The whole world againſt Athanaſius*, and *Athanaſius againſt it*, ſaith *Hooker*, out of the Eccleſiaſticall Sto-

Saints fitted for their trialls.

How Athanaſius *was furniſhed.*

* *Athanaſius* per ſex annos varie afflictus, ſe latebris tandem, dum per totum Orientis Imperium magna ſeduli tate exercitibus quoq; ad inveſtigandum cum conductis quæreretur, deliuit. Tantę molis erat CHRISTI confodere ſervum, ut omnis Imperij vis adverſus unum hominem, qui DEVM habebat defenſorem commoveretur. Proditus tandem per ancillam, quę ei miniſtrabat, ex domeſticorum ſuorum juſſu, qui latebras *Athanaſij* præparaverant, divino admonitus Spiritu, ea nocte quâ cum comprehendere veniebant miniſtri, aufugit. *Fauccius* 2. CHRISTI 343.

Cur verear *Chryſoſtomum* appellare Martyrem, qui tot injurijs, tot contumelijs, tot afflictionibus, nec ad impatientiam perpelli, nec à propagandâ Chriſtianâ pietate depelli potuit. Non percuſſus eſt ſecuri, ſed calumnijs omni ſecuri acutioribus non ſemel ictus eſt. Hoc præmij vir optimus pro tam præclaris in Eccleſiam meritis retulit per Epiſcopos Orthodoxos, & ſub Imperatore Chriſtiano. *In vita Chryſoſt. per Eraſm. Rhoterod.*

Quis non putaſſet *Lutherum* in tanto cunctorum odio, & invidiâ, cui totus penè mundus inſidiabatur, etiam ille cujus pedibus *Imperatores* olim cogebantur cervices ſubjicere non mille mortes occubiturum? &c. *Brightm. in Cap. 3. Apocaly.*

ry,

ry; *Halfe an hundred yeares ſpent in doubtfull triall, which of the two in the end would prevaile, the ſide which had all, or els the Part which had no friend, but* GOD *and Death: the One, a Defendour of his innocency; the other, the finiſher of all his troubles.* After the Church of GOD, (hunted like a Partridge on the mountaines by the Arrian Biſhops) wofully waſted and wearied, had laid downe her head in the boſome of this bleſſed man ready to breathe out her laſt, he had never quiet day. Heare my Author: *By the ſpace of ſixe and forty yeares, from the time of his conſecration, to ſucceed* Alexander *Arch-Biſhop of Alexandria, till the laſt houre of his life in this world, they never ſuffer'd him to enjoy the comfort of a peaceable day.* The ſecond was a mighty Thunderer againſt the corruptions of the times; feared not the face of the greateſt woman in the world, armed as well with might, as enraged with malice, (I meane *Eudoxia* the Empreſſe.) but told her undauntedly of her raging, [n] dancing, perſecuting cruelty, &c. Beſides a world of wicked oppoſitions, inſidiations and envy; (for by downe-right dealing in his Miniſtry, he had drawne upon him the hatred of • all ſorts, Court and Clergy, &c.) He was divers times ſilenced, deprived and baniſhed. But he was ſo much honoured of GODS people every where, that when he came into *Taurodiſco accipere quærit. Socrat. Hiſt. Eccleſ. Lib. 6. Cap. 16.*

How Chryſoſtome *was ſurviſed.*

n *Iterum per celebrem illam concionem in Eccleſiam recitavit, cujus exordium eſt: Herodias denuò furit, denuò tripudiat, denuò ſaltare pergit: denuò caput Iohannis in*

• Peccata tanta ſeveritate arguebat, ac ſi ipſe etiam per injuriam læſus eſſet: & omnium ordinum delictu magnâ dicendi libertate taxabat: ita quidem, ut etiam Ducum (*Eutropij* & *Gainæ*) imò ipſius Imperatoris errata reprehenderet.—Omnes propemodum ordines in ſe concitavit.—Clerici & Aulici occultè ſuas & ipſi ejus peras adjungebant. *Oſiand. Hiſt. Eccleſ. Cent. 5. Lib. 3. Cap. 6.*

cilicia, as himſelfe reports, there flocked about him abundance of Chriſtians, weeping and wailing moſt bitterly for his baniſhment, and ſaid, [r] *That it had beene better that the Sun had beene deprived of her light, and all her glory turned into darkeneſſe, than that the mouth of* Chryſoſtome *ſhould be ſtopt from preaching.* In the laſt baniſhment, by reaſon of the barbarous uſage and immanities of the ſouldiers that led him along, [q] hired for that purpoſe, he ſweetly and bleſſedly breath'd out his laſt. But how bravely he bore, and with what invincible divine reſolution he paſſed thorow theſe indignities, oppreſſions, and cruell wrongs, we may well perceive by his owne words to another baniſhed Biſhop: [r] *When I was driven from the City, none of theſe*

[r] Vbi autem in Cappadociæ provinciam venimus, multi ſanctorum Patrum chori—juges lachrymarum fontes effundentium, & flentium, eò quod in exilium nos proficiſci videbant; dicebantq; Tolerabilius fuiſſe, Si Sol radios ſuos retraxiſſet obſcuratus, quã quòd os *Iohannis* tacuit. *Epiſt.* 2.

[q] Milites præfecti prætorij, qui illum deducebant, non diſſimulabant ſibi promiſſa præmia magnifica, ſi *Iohannes* in itinere moreretur. Itaq; menſibus tribus per imbres, per æſtus, ſine ulla refrigeratione corpuſculi duriſſimum iter pertulit. *Eraſm. in vitâ Chryſoſt.*

[r] Etenim ego cum à civitate fugarer, nihil horum curabam, ſed dicebam intra memet ipſum: Si quidem vult Regina me exulem, agat in exilium. DOMINI *& terra & plenitudo ejus.* Et ſi vult, ſecare, ſecet. Idem paſſus eſt & *Eſaias*. Si vult in pelagus mittere, *Ione* recordabor. Si vult in caminum injicere, idem paſſi ſunt *tres illi pueri*. Si me feris vult objicere, objiciat: *Danielis* in lacum leonibus objecti recordabor. Si me lapidare vult, lapidet me: *Stephanum* habeo primum Martyrem ſocium. Si & caput tollere vult, tollat: habeo ſocium *Iohannem Baptiſtam*. Si & ſubſtantiam auferre, auferat. *Nudus exivi de utero matris mei, nudus etiam abibo.* Me admonet *Apoſtolus*, *Eſſe adhuc bonis placentem, ſervum* CHRISTI *alio non eſſem.* Armat me & *David*, dicens: *Loquebar coram Regibus, & non confundebar.* Multa quidem adverſus me confinxerunt, & dixerunt, quod ad communionem non jejunos receperim. Et ſi quidem hoc feci, expungatur nomen meum ex Albo Epiſcoporum, & non ſcribatur in Libro Orthodoxæ Fidei: Quoniam ecce ſi tale quid admiſi, abjiciat me etiam CHRISTVS è Regno ſuo. Si autem pergunt hæc mihi objicere & contendere, Deponant & *Paulum*, qui poſtquam cœnavit, totam domum baptizavit. Deponant & CHRISTVM Ipſum, qui poſtquam cœnatum eſt, Apoſtolis Communionem dedit. Dicunt quod cum muliere dormiverim: Exuite me, & invenietis membrorum meorum mortificationem. Sed hæc omnia per invidiam excogitarunt. *Iohannes exul, Cyriaco Epiſcopo exuli. Tom.* 3. *Epiſt.* 8.

things

things troubl'd me, but I said within my selfe: If the Queene will, let her banish me. The earth is the *Lords*, and the fulnesse thereof: *If she will, Let her sawe mee asunder:* Isaiah *suffered the same. If she will, let her cast me into the sea, I will remember* Ionah. *If she will, let her cast me into a burning fiery furnace; or amongst wild beasts;* the three Children *and* Daniel *were so dealt with. If she will, let her stone me or cut off mine head;* I have then St. *Stephen* and the Baptist *my blessed companions. If she will, let her take away all my substance:* Naked came I out of my mothers wombe, and naked should I returne thither. *The Apostle tells me,* If I yet pleased men, I should not be the servant of CHRIST. *And* David *encourageth me, saying: I will speake of thy testimonies also before Kings, and will not be ashamed.* The third is the third *Elijah* of later times, I meane blessed *Luther*: Who by the invincible might of his heroicall spirit, and one of the greatest courages that ever dwelt in humane brest, did sustaine and subdue the hellish rage of that Man of Sinne, and all his bloudy Emissaries and Agents; stood upright and unshaken, like an unmooveable Rocke, against all the tempestuous stormes and swelling seas of the most furious persecutions that ever were rais'd by the powers of hell against mortall man: and did so shake the kingdome of Antichrist, that since that time, the most glorious light of the Gospell, and resurrection of Saving Truth hath broken out upon, and blessed the face of Christendome, that did ever shine upon earth, or was seene amongst the sonnes of men. Herein was he like unto *Athanasius*: As he

Pſal. 24. 1.

Gal. 1. 10.

Pſal. 119. 46.

How Luther was furnished.

he oppoſed the *Arrian*, ſo *Luther* the whole *Antichriſtian* world; and they both in deſpite of all adverſary malice, both from Man and Devil, [r] gave up bleſſedly their happy ſoules in peace into the boſome of IESVS CHRIST, whom they had formerly ſerved ſo faithfully, and for whoſe ſake they had glorioufly ſuffered ſo much. Thus you ſee, when GOD ſingles out and deſignes any of His for ſome ſpeciall ſervices, and extraordinary ſufferings, He ever furniſheth them before-hand with ſingularity of gifts, and ſufficiency of ſpirituall abilitie to go thorow, and ſtand to it to death. But now on the otherſide, He will never *breake a bruiſed reed*, nor *quench ſmoaking flaxe*, *Iſa.42.3.* but will ever *gather the Lambs with his arme, and carie them in His boſome, and gently lead thoſe that are with young*, *Iſa.40.11.* I make no doubt, but that in Queene *Maries* daies He mercifully hid many a good ſoule from the implacable fury of thoſe Popiſh *morning Wolves*: who, though they were in a ſaving ſtate, and *loved the* LORD IESVS *in ſincerity*, *Epheſ.6.24.* yet they wanted ſtrength to ſtand in the face of the fiery tempeſts of thoſe times.

[r] *Invitis, Diabolo, perſecutoribus Papiſtis*, Athanaſius *&* Lutherus, *nobile Heroum par, placidiſſimâ morte ex hâc vitâ exceſſerunt. Heare the ſtory: Athanaſius* poſt multiplicia certamina, (qualia vix ullum Eccleſiæ Doctorem ſuſtinuiſſe legimus) placidiſſimâ morte ex hac vitâ exceſſit: cum ab initio uſq; ad finem ſui Epiſcopatus Alexandrinę Eccleſiæ præfuiſſet quadraginta ſex annis; adverſus quẽ totus penè orbis conſpiravit. Neq; tamen (ut D.D. *Lutherũ*) eũ violentâ morte ex hoc mũdo exturbare potuit. *Oſiand. Hiſt. Eccleſ. Cẽt. 4. Lib. 2 cap. 18.*

6. Preparative. Let no earthly delight eat up thy delight in heavenly things.

6. Beware leſt any earthly contentment encroach upon, empaire, and eat up thy delight in heavenly things. But let thy ſpirituall joy ever utterly over-weigh all humane miſeries, and overtop incomparably all worldly pleaſures. And there is good reaſon for it: In reſpect, Of the 1. Object. The matter, whereupon earthly joy doth feed, is baſe and vile, filth and faſhions, gaming

Difference betwixt the objects of earthly and heavenly delights.

ming and good-fellowſhip, *revelling*, and in our daies, even roaring, luſt and luxury, &c. and other ſuch froth and fooleries, the very garbage of hell; at the beſt corne, wine, oyle, gold, greatneſſe, offices, honours, high roomes, Princely favours, &c. as tranſitory as an haſty headlong torrent, a *ſhadow*, a *ſhip*, a *bird*, an *arrow*, a *Poſte that haſteth by*; or if you can name any thing of ſwifter wing, and ſooner gone. But the object about which ſpirituall joy is exerciſed, are [t] IEHOVAH bleſſed for ever, [u] His free and everlaſting love, [x] the light of His countenance, His [y] ſweet name, [z] *That our names are written in heaven*; the [a] *Son of his Love*, His Perſon, whoſe glory, beauty, amiableneſſe, ſweetneſſe and excellency is ſomthing ſhadowed (but infinitely ſhort) by outward beauties, *Cant.* 5.10. [b] The preciouſneſſe of His meritorious bloud, [c] exceeding great and precious Promiſes, [d] pardon of ſinnes, [e] CHRISTS glorious image ſhining in our ſoules, [f] eternity of unconceiveable joyes.

[t] Nehem Cap. 8.10. *Be not ſorie, for the joy of the* LORD *is your ſtrength.* Pſalme 73. 25. *Whom have I in Heaven but Thee? And there is none upon earth, that I deſire beſides Thee.*

[u] Hoſ. 14. 4. *I will love them freely*, Ier 31.3. *I have loved Thee with an everlaſting love.*

[x] Pſal. 30.5. *In His favour is life.*

[y] Exo. 34 6. *The* LORD, *The* LORD GOD *mercifull and gracious, &c.*

[z] Luk. 10.20. —*But rather rejoyce becauſe your names are written in heaven.*

[a] Col. 1.13. *Into the Kingdome of his dear Son.*

[b] Zech. 13.1. *In that day there ſhall be a fountaine opened, &c.*

[c] 2. Pet. 1.4.

[d] Iſa. 44.1,2. *Comfort ye, comfort ye, &c.* —*Her iniquity is pardoned.*

[e] Eph. 4.24. *The new man after* GOD *is created in righteouſneſſe and true holineſſe.*

[f] Pſal. 16.11. *In thy preſence is fulneſſe of joy, at thy right hand there are pleaſures for evermore.*

2. Of continuance. Earthly joy is like *the crakling of thornes under a pot*, a ſudden blaze with ſome noiſe, but ſoone extinct, and comes to nothing. *The triumphing of the wicked is ſhort, and joy of the hypocrite but for a moment, Iob* 20.5. But ſpirituall joy is like the *fire upon the altar*; it hath ever fewell to feed upon, though we do not ever feele it. [h] *The*

Difference betwixt the continuance of earthly and heavenly joyes.

[h] Rom. 14.17. *The Kingdome*

Kingdome of GOD *is righteouſneſſe, and peace, and*
[i] Iſa. 35. 10. *joy in the* HOLY GHOST. [i] *The ranſomed of the* LORD *ſhall returne and come to Zion with ſongs, and everlaſting joy upon their heads: they ſhall obtaine joy*
[k] Pſal. 32. 11. *and gladneſſe, and ſorrow and ſighing ſhall flie away.* [k] *Be glad in the* LORD, *and rejoyce yee righteous: and ſhout for joy all yee that are upright in heart.*

Earthly joy embittered. 3. Sincerity. Earthly joy is cruelly embittered with many ſlaviſh, ſtinging and invenimed mixtures and marre-mirths: but GOD gives joy to the upright heart, and no ſorrow with it.

Earthly joy unfit for holy duties. 4. Effects. Carnall joy utterly unfits for all holy imployments; but ſpirituall joy is to the faculties of the ſoule, as oyle to the joynts of the body; it makes quicke, active, and excellent for the diſcharge of any divine duty.

Remembrance of carnall joy grievous. 5. Calling to mind, carnall joy in the evill day torments extremely, and turnes it into gall and worme-wood: but remembrance of thoſe ſweeteſt glimpſes, and heavenly deawes of ſpirituall joy which were wont to ſhine into, and refreſh our humbled ſoules when we were conſcionably buſied in the waies and work of the LORD, will ſerve as a precious cordiall, to re-comfort our ſpirits in ſadder times, and ſureſt pledge of their moſt certaine returne in due time.

Carnall joy mixed with ſorrow. 6. Spirituall joy is many times much enlarged in times of tribulation: But the heart of the wicked is ſorrowfull in laughter, and troubled with melancholy amidſt their greateſt mirth.

No carnall joy without company 7. Spirituall joy is ordinarily moſt free, full, and at the higheſt in ſolitarineſſe, ſoliloquies, and the moſt

moſt retired exerciſes of the ſoule: but carnall joy and want of company are for the moſt part incompatible. And it is kept in that poore little dying life it hath, by good-fellowſhip, and ſenſuall imployments.

8. Carnall joy ever ends in bitterneſſe, ſpirituall in bleſſedneſſe. As the rivers of freſh water run their courſe with an haſty current to fall into the ſalt Sea; ſo the Poſting Sun of all worldly pleaſures after a ſhort gleame, and vaine gliſtering, ſets in the Ocean of endleſſe ſorrow.

Carnall joy ends in bitterneſſe.

7. Make thy peace with GOD upon good ground in the meane time, and graciouſly walke with Him by a rule and daily direction. Watch over thine heart with extraordinary induſtry. Mortifie thy members which are upon earth; pride, choler, covetouſneſſe, ſelfe love, hankering after the faſhions, &c. Strangle thy luſts, ſtand at the Swords Point with thy moſt beloved ſinne. *Beare thy yoke from thy youth*, and [1] exerciſe thy ſpirituall armes every day. Get a habit of heavenly-mindednеſſe and holy familiarity with GOD afore-hand; and then ſhall we hold up our heads and our hearts with boldneſſe and undauntednеſſe of ſpirit in the evill day. *The ſtrongeſt and ſtouteſt creatures* (ſaith a godly Divine, preſſing this Point)

7. Preparative. Keepe peace with GOD.

[1] Quum nemo in arenâ ſeipſum exerceat, quomodò aliquis in certamine inſignis erit & conſpicuus? Quis unquam athleta non ab incunte adoleſcentiâ in Paleſtrâ corroboratus potuit in Olympicis, excelſo, ac magno animo adverſarium aggredi? An non oportet quotidiè luctari atq; currere? Noone videris in eos quos quinq; certaminum athletas appellant, quum nullum fortè reluctatorem repererint, ad ſaccum arenâ plenum, vires ſuas exercere. — Hos imitari rudes — ſunt cauſæ multa quæ ad ire nos rabiem incitant, multa quæ concupiſcentiæ flammam incendunt. Inſurge igitur contra paſſiones, vincas animi labores, ut corporis quos labores poſſis perferre. *Chryſ. in Matt. Hom. 34.*

are afraid of those things which are contrary to their natures, which other creatures never so weake, feare not, being of the same nature. No more fearefull creature than a fish, flying at the shadow of a man; yet it feares not the Ocean Sea, because of its owne nature and acquaintance: which Lions, and the stonteſt creatures feare.----A sheepe feares not his shepheard, by reason of acquaintance, whom yet the beare and the wolfe feare: Whatsoever is strange and unacquainted, is fearefull. If we acquaint our selves with GOD, *and walke with Him as His friends, we shall have the more boldnes with Him,* when we have most need of Him. In a word, Tit. 2. 12. be very *temperate, honest, holy.* For, the more conscionable thou hast formerly been, the lesse power will the crosse have when it comes. It was the saying of a reverend man, where sinne lies heavy, the crosse lies light: and contrarily, that heart is like to be most lightsome in a storme, which hath beene the holiest in a calme.

8. *Preparative. Be fitted with meditations against death.*

8. Possesse thy mind betime of many mortifying motives and meditations to master the immoderate feare of death the *king of terrour,* and then thou wilt be able with farre more patience and resolution to digest all petty troubles and miseries in the meane time. For which purpose Ponder upon these Points.

Fit meditations against death.

1. There is almost no man, but he hath suffer'd more paine in his life, than ordinarily he shall passe thorow in death. *The pangs of death* (saith Mr. *Ward*) *are often lesse than of the tooth-ache.*

Life of Faith in death, *pag.* 78.

2. The covenant of GOD is of force with us, as we lie in the dust of the earth, *Mat.* 22. 31, 32.

3. Our

3. Our union with CHRIST holds ſtill, *Col.* 1.18. As the Hypoſtaticall did, when CHRIST lay in the grave.

4. Death is but a *ſleepe*, 1. *Theſſ.* 2.13. *Acts* 7. 60.

5. [m] CHRISTS death hath taken away the ſting, and ſweetned it to all His, *Heb* 2.15.

[m] In CHRIST morte mors obijt. *Gregor. in* 1. *Reg. Cap* 2.

6. It is but a ſturdy Porter, opening the Doore of Eternity, and letting us into Heaven: A rougher paſſage to eternall pleaſures.

7. It is but like the *fall of a wheat corne into the ground, and dying, that it may ſpring up afterwards more gloriouſly, Ioh.* 12.24.

8. It is but a *Departing out of this world unto the Father, Ioh.* 1.31.

9. It is called in the Old Teſtament, *A gathering to their Fathers.*

10. *Iacob* made nothing of it. *And Iſrael ſaid unto* Ioſeph: *Behold, I die, Gen.* 48. 21 *And when* Iacob *had made an end of commanding his ſonnes, he gathered up his feet into the bed, and yeelded up the ghoſt, and was gathered unto his people.*

9. Let us trimme our lamps betime, I meane try our ſpirituall ſtates: for there are many fooliſh virgins; and many thouſands, who for want of a true touch-ſtone and ſound triall this way, find the pit of deſtruction to have ſhut her mouth upon them irrevocably and for ever, before they will acknowledge themſelves to be wide of the right way to heaven. I have beene often upon this argument, at this time I deſire onely to diſcover the deluſion of the greateſt part by an imaginary faith;

9. *Preparative.* *Try your ſpirituall ſtate.*

Mens deceits about Faith.

faith; and of understanding and worldly-wise men by a temporary faith, and that in short.

1. Deceit. Ignorance of the beginning of their faith.

For the first sort; these foure Demaunds may easily discover and destroy the vanity of their spirituall selfe-cousenage and soule-deceit.

1. Aske them how they came by their faith, when they begun to believe, &c. and their ordinary answer will be this, or the like: *Wee cannot tell: wee are not such Atheists, or so prophane, but wee have believed ever since wee were borne: wee have ever trusted in* CHRIST, *and made account of Him as our Saviour: We never doubted, but that He which made us,* [a] *will have mercy on us, &c.* but now these poore deluded ignorants are in the meane time meere strangers to any worke of the spirit of bondage, and pangs of the new-birth, which would have taught them with a witnesse to have taken notice what a mighty worke and admirable change the glorious Sun of saving faith is wont to cause whersoever it comes. They could never yet sensibly and heartily cry, *We are uncleane, wee are uncleane*; we are *sicke*, we are *lost*, we are *heavy-laden*, we are undone, we die, we are damn'd; except we drinke *of the water of life*, wash in that *Fountaine opened for sinne and for uncleannesse*, and have a blessed part in the passion and purity of IESVS CHRIST, &c. Whereas now the true believer can tell you readily and experimentally, that he was first enlightened, convinced and terrified with sight, sense, and sorrow for sinne; and so on, as you shall find it *Instruct. for comfort. afflict. Cons.* pag. 324. *& seq.* But especially

[a] *Nay, but heare the Prophet:* It is a people of no understanding: therefore He that made them, will not have mercy on them; and He that formed them, wil shew them no favour. Isa. 27. 1.

The birth and growth of faith may be knowne.

cially faire fall one good token: ever when juſtifying faith is infuſed, there is a thorow-ſale of all ſinne. *The Pearle of great price* will never be had, except all be ſold: which is a matter ſo remarkable, and makes ſuch a miraculous change in a man, that it cannot chuſe but be ſtrongly remembred, and with greateſt aſtoniſhment, and that even for ever, both in this world and the world to come. Senſuall pleaſures and boſome ſinnes are notoriouſly nail'd and glued to a carnall heart: they are as neare and deare unto it, as the moſt dainty and delicious meat to the palate; *Wickedneſſe* (ſaith *Zophar*) *is ſweet in his mouth, hee hides it under his tongue; he ſpares it, and forſakes it not; but keepes it ſtill in his mouth*: not onely as ordinary garments, but as the moſt coſtly jewels, and richeſt chaine: *Pride* (ſaith *David*) *compaſſeth them about as a chaine; violence covereth them as a garment*: as the very limbes of the Body. *Mortifie therefore* (ſaith *Paul*) *your members which are upon earth: fornication, uncleanneſſe, inordinate affection, evill concupiſcence, covetouſneſſe*: nay, and as the moſt neceſſary and noble parts, the *right eye*, and the *right hand*; *If thy right eye offend thee* (ſaith CHRIST) *plucke it out, and caſt it from thee: ... And if thy right hand offend thee, cut it off, and caſt it from thee*: yea dearer then very life it ſelfe to fleſh and blood: For wee may obſerve and ſee too often ſuch ſonnes of pleaſure, and ſlaves of luſt to have no joy in this life, after they have loſt the joy of this life. Hence it is, that many times the wretched worldling being robbed one way or other of the very

Iob 20.12.

Pſal.73.6.

Col.3.5.

Mat.5.29,30.

life of his life, his wedge of gold and hoards of wealth, makes an end of himselfe: that the wanton missing of his lustfull aime and much desired choise, finds no pleasure in this life; but curs off himselfby a violent and untimely death: that *Achitophel* being disgraced and over-top'd in a Point of Policy, the crowne and pride of his worldly happinesse, put his houshold in order, and hang'd himselfe. Well then, if it be thus, that parting from carnall pleasures be as painfull and vexing, as if a man should pull the meat from our mouth, the chaine from our necke, clothes from our backe, the limbes from our body, the right arme from our shoulder, the eyes out of our head, and as the losse of our life; that happy soule which bids adieu everlastingly to all earthly delights, must needs take extraordinary notice, and be able for ever to give a ready and most sensible account of such a mighty change and marvellous worke.

2. Deceit. *No trouble about keeping faith.*

2. Aske them, how they keepe their faith: and they will tell you, they thanke GOD, they are not troubled about it. They finde no such scruples, doubts, distrusts, feares, jealousies, terrours, temptations, desertions, wants, weaknesses, &c. as some precisers fellowes, who stand so much upon their profession, strictnesse, conscience, and other singularities above ordinary, so much talke of, and take to heart. They see no such necessity of running after sermons, so much reading, prayer, poring upon precise bookes, recourse to Puritan-Ministers, Humiliation-daies, &c. They can believe quietly, follow their businesse, and goe to Heaven.

Heaven without ſo much adoe. Nay, they are ſo farre from being troubled in any of theſe kinds, that if any amongſt them be troubled in mind, and extraordinarily viſited with ſpirituall diſtreſſe, the portion many times of GODS deareſt children; they preſently pleaſe and applaud themſelves, that they are free; and conceive and peremptorily conclude that the afflicted is an hypocrite, hath beene a more hainous ſinner then others, or medled too much with Scripture-buſineſſes and divine matters. But now the true believer holds the precious heavenly Iewell of juſtifying Faith with much adoe, difficulty and * doubtings. He is as carefull and covetous (if it be poſſible) to preſerve and ſave this Pearle, as the worldling his gold. For this purpoſe, he paſſeth thorow many ſore and bitter conflicts with the fierceſt aſſaults and fierieſt darts of the Devill; (for hee knowes full well, that that is the arme and power of GOD unto us, for all ſound comfort and ſpirituall well-being, and therefore he is moſt furious to weaken us there) with infinite gaine-ſayings and temptations of our inbred infidelity, native ignorance, diffidence, wiſdome of the fleſh, our owne ſenſe and feeling, and a world of oppoſitions continually. He is driven many and many a time to the Throne of Grace with prayers, teares, and ſtrongeſt wraſtlings for auxiliary forces, and renewed ſtrength. O how often doth he reſort with extremeſt thirſt, and deareſt longings to all the bleſſed Fountaines, that feed his faith; the perſon of CHRIST, His meritorious bloud, the Promiſes,

A true beleevir careſull to keepe his faith.

**That Sathan may worke our final overthrow, it is his uſuall cuſtome to tell the true believing Chriſtian that he is deſtitute of faith, & contrariewiſe the unbelieving worldling, that he hath a ſtrong faith; whereas in truth, there is nothing in him, but ſecure preſumption.* Down. Chriſt. Warf. Cap 42.

GODS freest love, His sweetest name; the covenant of grace, all the Ordinances; those *Ones of a thousand*, who are able to discover both the depths of the Devill, and the mysteries of Evangelicall mercy, &c. and for all this is glad many times to say unto his GOD: *Though Thou slay me, yet will I trust in Thee:* LORD, *I believe, helpe Thou mine unbeliefe, &c.* The difference then stands thus: They hold it the easiest thing of a thousand; but hee finds it the hardest matter in the world, *To believe.*

Iob 13.15. Mark.9.24.

3. Deceit. No fruits of faith

3. Aske them, what it hath wrought upon them: and they cannot give an account of any alteration to any purpose, or sanctification at all. Imaginary Faith is but an idle *Idea*, a naked Notion, a meere fancy, a groundlesse presumption and true dreame; and therefore it is not active or productive of any reall effects, or true religiousnesse. But now saving faith doth ever beget a blessed change in the whole man, body, soule, spirit, calling, company, conversation, &c. *If any man be in* CHRIST, *he is a new creature: Old things are passed away, Behold all things are new.* It is ever attended with those three great workes of grace.

Fruits of Faith.

2. Cor. 5. 17.

1. Universall Repentance.

1. An universall repentance and returne from all sins: from grosse ones in practice and action; and from the most vnavoidable infirmities at least in allowance and affection.

2. Universall Sanctification.

2. An universall sanctification in all the parts and powers of body and soule; though not in height of degree, yet without exception of parts.

3. Universall Obedience.

3. An universall obedience to all GODS commands;

mands; though not to perfection, yet in sincerity and truth: and with an heavenly traine of glorious graces; *love, hope, vertue, knowledge, temperance, patience, godlinesse, brotherly kindnesse, charity, joy, peace, long-suffering, gentlenesse, goodnesse, meeknesse, &c.* 2. Pet. 1. 5, 6. Gal. 5. 22, 23.

Fruits of the weakest faith.

And even in the lowest ebbe and greatest weakenesse, it is ever wont to discover it selfe at least by poverty of spirit, hungring and thirsting after righteousnesse, striving against doubting, bitter complaints for want of former feelings, industrious seeking to be setled in believing, earnest and greedy longing after grace, highly prizing the LORD IESVS, and preferring Him infinitely before all the pleasures, profits and felicities of this life, resolving rather to die ten thousand deaths, than to returne any more to folly; selfe-deniall, contempt of the world, care to search out the sinne that may possibly hinder comfort, and be rid of it, continuall watchfulnesse and holy jealousie, lest we should be deceived, and faithfull labouring to subdue corruption.

4. Deceit. Light esteeme of the thing believed.

4. Fourthly, aske them, How they prize the object they apprehend imaginarily; for it is no better: and it is but thus: If you were able to assure them of wallowing in all worldly pleasures with constant health, and immortality upon earth: they would with all their hearts, part with all their hope of heaven hereafter: For they are yet but carnall, though selfe-confident. But now the divineness and excellency of spirituall delights which justifying Faith doth extract from the Objects about which it is exercis'd, doth so affect and

raviſh the heart of the true Believer; that well adviſed, in cold bloud, and out of temptation, he holds all the corporall felicities of ten thouſand worlds, even world without end, in compariſon of them, but as droſſe, and dung, and duſt in the ballance. Our part in the perſon of CHRIST, with the purchaſes of His deareſt bloud, and poſſeſſion of the Deity bleſſed for ever by His meanes, doe more than infinitely tranſcend the utmoſt of all earthly contentments, rais'd above the higheſt poſſibility, by the moſt inventive and ſtrongeſt imagination, and to be enjoyed thorow a thouſand eternities.

How farre a temporary faith may go.

The ſecond ſort, which are a generation of more underſtanding men; ſtand thus for their ſpirituall ſtate, and thus fearefully couzen their owne ſoules, and come ſhort of ſalvation: They aſſay indeed to be religious, give up their names to Profeſſion, and would goe to heaven with all their hearts, ſo farre as the way holds, with enjoyment of temporall happineſſe: and therefore, they put on a *forme of godlineſſe*, and faire out-ſide; furniſh themſelves with an artificiall habit of talking well; take part in all companies with the better ſide; follow and frequent Sermons with good forwardneſſe; ſet up prayer and other religious exerciſes in their families; put themſelves upon daies of humiliation; leave many ſinnes, do many things, hold an univerſall outward conformity to all the ordinances and divine Duties at the inſtance of the Miniſtry. And if they be of ability, countenance godly Preachers, ſtand for them, and entertaine

taine them into their houſes with much affectionateneſſe and bounty, eſpecially ſuch as (perhaps) by reaſon of too much charity, unacquaintedneſſe with their wayes, lothneſſe to be accounted too pragmaticall and rough, or ſomething comply with them in a falſe conceipt of their ſpirituall well-being, &c. But preſſe them further, over and beſides all this, to the heart and life of religion, to the power and pith of godlineſſe, crucifying of their corruptions, ſtrangling their luſts, maſtering their paſſions, parting with all ſinne, unfaſhioning them to the times, abandoning for ever their darling pleaſure, deniall of themſelves, contempt of the world, daily walking with GOD, delight in the *way of holineſſe*, an holy keeping of the LORDS day, fruitfulneſſe in all good workes, living by faith, an uncowardly oppoſition to the iniquities of the preſent, &c. which (they well know) will be neceſſarily accompanied with *Drunkards ſongs*, railings of the baſeſt, diſcountenance from ungodly greatneſſe, the worlds deadlieſt enmity, *ſpeaking againſt every where, &c.* O then, you ſtrike them ſtarke dead on the neſt, as they ſay. Theſe are hard ſpeeches, very harſh, grating and ungratefull to their eares, and goe to their very hearts: and therefore in ſuch Points as theſe preſſing more preciſeneſſe, you may as well remoove a mountaine of braſſe with your little finger, as ſtirre them an inch. Say what you will, and preach out your heart, (as they ſay) they will no further. Thus farre as they goe already, ſhall either ſerve their turne for ſalvation, or they will

wherein a temporary faith commeth ſhort.

Iſa. 35. 8.

Acts 28. 22.

venture their ſoules with thouſands that are worſe than themſelves. They pitch upon a ſafe, wiſe, moderate and diſcreet temper of religion, as they conceive and call it, and neither deſire, or endeavour to goe any further, or grow any better. A faire day mends them not (as they ſay) and a foule day paires them not. As they are peremptorily confident, the *Pearle* will be had at their price; ſo they are conſtantly peremptory never to become more preciſe. And if it fall out ſometimes, that they meet with ſome faithfull man of GOD, who hits right upon their humour; diſcovering the inſufficiency of their preſent ſpirituall ſtate, for future happineſſe; and perſwading them upon a neceſſity of ſalvation, to an univerſall reſignation of themſelves with unreſervedneſſe and zeale to all the world, and will and waies of GOD; they are wont to put it off thus, or in the like manner: *The man is a good man, and of good parts, one whom I love well; but a little too hot, too boiſterous and rough, and pinches too much upon preciſeneſſe and particularizing mens ſpirituall ſtates; that is all his fault: I muſt confeſſe, I am of ſuch a nature and diſpoſition, that I ſhall be more moved with milder ſermons, and calmer cariage in the Pulpit: I doe not ſee how this Miniſteriall ſeverity and roughneſſe,*

* *ſharpneſſe*

sharpneſſe of reproofe, and ſuch ſearching into, and peremptory cenſuring mens ſtate to GOD-*ward, doth ſo much good, &c.*

My whole *Diſcourſe of true Happineſſe* is a touch-ſtone and looking glaſſe for a triall and diſcovery of the unſoundneſſe and ſpirituall ſelfe-deceit: and therefore thither I remit them.

* And yet the Apoſtle ſaith, Ἔλεγχε ἐντόνως. *Tit.* 1. 13. Reprove them ſharply, *ſeverely, cutting*, of Ἔλεγχος. Quemadmodũ medicus, qui bili vult mede-

ri, amaris utitur pharmacis, ita obdurati, præfracti, atq; commmaces homines duris & ſeveris verbis arguendi ſunt: malo enim nodo malus quærendus eſt cuneus. *Megander in loc.*

Vt caro quæ callo obduruit non facilè accipit vibices plagarum, niſi improbis & crebris ictibus: ita animus aſſuetus peccatis, non commovetur correctione niſi ſeverâ & acri. *Idem Ibid.*

Hæc vehementia & ſeveritas, quam hic *Paulus* in Paſtore requirit, non vacat omni irâ: quam & CHRISTVM invaſiſſe Evangeliſta teſtis eſt, *Matt.* 3. 5.

Hæc autem juſta eſt, & pia ira, quam Scripturæ vocant Zelum DEI, cum ſit iracundia amore DEI & pietatis excitata: qualis CHRISTVM invaſit cum negotiatores expulit è Domo Patris ſui. *Ioh.* 2. 15.

Hoc loco non alienos dicit, ſed domeſticos eſſe coarguendos. *Theophylact. in Loc.*

Neq; alienos ſolùm hic taxat *Paulus*, ſed eos nominatim qui CHRISTO nomen dederant. *Calvin. in Cap.* 1. *ad Tit.*

For of all others, thoſe which give their names to religion, and are unſound at the heart-root: who many times alſo moſt fearefully and ſcandalouſly, ſhame their Profeſſion, and cauſe the good way to be evill ſpoken of; or their worldlineſſe, pride, ſlothfulneſſe, ill tongue-neſſe, paſſion, uſury, detaining Church dues, cowardlineſſe in good cauſes, impatiency of Miniſteriall reproofe, if it croſſe them in their commodity, ſtrangeneſſe of apparell, intimate correſpondence with the prophane, &c. irreligiouſneſſe of their ſervants and followers, &c. are to be ſearched thoroughly, and moſt ſeverely cenſured, that they may be ſaved at the length, truly humbled, Chriſtians indeed, and not onely in their owne conceipt, and ſuch as GOD *would have them.*

10. A ſerious and fruitfull meditation upon the foure laſt things, hath beene ever holden very materiall, and of ſpeciall moment, to make us (by GODS bleſſing) more humble, un-worldly, provident and prepared for the evill Day. Give me leave therefore, to ſelect and propoſe ſome profitable Conſiderations thereabouts, and Concluſions thence, which may ſerve to mortifie our affe-

10. *Preparative: Meditate aſt. on the foure laſt things.*

ctions

ctions to the world, take off the edge and eagerneſſe in purſuit after earthly things; mollifie, and make fit our hearts for a more eaſie entrance, and effectuall entertainment of all ſaving impreſſions, and motions of the Word and Spirit, for our ſpirituall good; that in times of terrour, we may ſtand like *Mount Zion*, unmooveable and magnanimous.

About DEATH, Conſider:

Death takes all away.

1. That all the pleaſures, treaſures, and comforts of this life, wife, children, goods, gold, great friends, lands, livings, poſſeſſions, offices, honours, high roomes, brave ſituations, faire proſpects, ſumptuous buildings, pleaſant walkes, and even the world it ſelfe, upon which thou haſt loſt ſo much labour, time, care, thoughtfulneſſe, and doted ſo long, holding a divorce, as death it ſelfe, muſt all, upon the ſtroke of death, * which not heaven and earth, or any created power, can any wayes poſſibly prevent, divert, or adjourne, be ſuddenly, utterly, and for ever left, never more to be minded, medl'd with, or enjoyed in this world or the world to come. *When our breath goeth forth,*

* Orbis medicos ad te convoca; Podalyrios, Machaonas, Æſculapios, Hippocrates & Galenos omnes reviviſcere jube, non hi omnes vel horulam annis tuis apponent, ultra quam velit DEUS Pharmacopolia exhaurias, aurum & uniones glutias ut vitam extendas, tamen terminos, qui præteriri non poterunt, non promovebis. Cautus ſis, quantum velis, vitæ pericula omnia declines, morborum principijs obſtes, numerum menſium non augebis. Optes, voveas, roges, nihil agis; vitæ tuæ termini jam conſtituti ſunt, nec unquam, (quicquid reſiſtas) præteriri poterunt. ——Ciborum tibi præſtantiſſimorum copia ſit & ſelectus; vini florem bibas; nunquam labores niſi ad ſanitatem; tantum ſomni capias, quantum & Lex Archiatrorum, & ratio valetudinis poſcit; Ad numerum caleas & algeas, nihilo-minùs mortalis eris, & ubi vitę tuæ metam contigeris, age, valedic rebus humanis, & ad rationem reddendam te para; Tribunal te vocat.

and

and wee returne to our earth, all our thoughts perish: Even the thoughts of the greateſt Princes, and mightieſt Monarchs upon earth, who happily may have in their heads whole common wealths, and the affaires of many kingdomes. *Put not your truſt in Princes* (ſaith King *David*) *nor in the ſonne of man, in whom there is no helpe. His breath goeth forth, hee returneth to his earth, in that very day his thoughts periſh.* And therefore let it be thy wiſdome, to rent and weane thine affections from the world with an holy reſolute violence in the meane time: * Diſdaine and ſcorne to ſet thine heart upon thoſe things here, which thou canſt not, thou muſt not have in the ſecond life. And there is good reaſon for it. For they are all (as I ſaid before) at the beſt, and in the height: 1. But *Vanity.* And 2. *Vexation of ſpirit.* 3. They cannot ſatisfie the ſoule. 4. *They will not profit in the day of revenge.* 5. They reach not to eternity. 6. There is no man ſo aſſured of his honour, wealth or any worldly thing, but he may be deprived of them, the very next moment. 7. Thou needs to feare no want: *There is no man* (ſaith CHRIST) *that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake and the Goſpels; but hee ſhall receive an hundred fold now in this time, houſes and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions; and in the world to come eternall life.* Of *eternall life*, the point is cleere: But how ſhall they bee ſo manifoldly remunerated in this life?

Pſal. 146. 3, 4.

Be weaned from the world.

* Contemne viventes, quæ poſt mortem habere non poteſ. Difficile eſt, imò impoſſibile ut præſentibus quis fruatur bonis, & futuris; ut hic ventrem, & illic mentem impleat, ut de delicijs tranſeat ad delicias, ut in terra & in cœlo gloriosus appareat. *Bern. De interiori Domo. Cap 45* Mar. 10. 29, 30.

1. In the ſame kind, ſometimes, and κατὰ τὸ ἔτος,

How they who leave the world are rewarded.

as they say. *Abraham*, at GOD'S command, left his *countrey, kindred, and fathers house*: and he was afterwards (as you know) crowned with riches and honour abundantly, and became a great and mighty Prince: *Iob* for the glorifying of GOD, and confounding of Satan, bore patiently; and blessed GOD for the losse of all: and how richly was he after repayed with a large and singular addition, and excellency of goods and children. * *Valentinian* the Emperour was put from his place of command in the army, by *Iulian*, and banished for the profession of CHRIST: but afterward was called backe from banishment, and with much honour and applause advanced to the height of the

* Fertur *Iulianum* cum summam imperij Romani administraret, istum *Valentinianum*, qui præfectus cohortis erat, ex Albo militum qui in exercitu Ioviniani vocabantur, exemisse, & perpetuo addixisse exilio: simulatione quidem quòd milites sibi subjectos, cum contra hostes pugnandum esset, parum commodè instruxerat, sed revera hinc inductus est. Cum *Iulianus* adhuc in Gallia, quę ad occidentem solem vergit, ætatem ageret, ad quoddam delubrum ivit sacrificatum: simulq; cum eo fuit *Valentinianus*. Nam Romanis vetus erat mos, ut præfecti militum, qui Ioviani & Herculiani vocabantur Imperatorem proximè à tergo præsidij causâ sequerentur. *Valentinianus* autem cum esset limè delubri transgressurus, & sacerdos ritu Gentilitio virides olivæ ramusculos madefactos manu tenens, introeuntes illos aspergeret, guttâ in suam vestem delapsâ, ægrè admodum & graviter tulit. Christianus enim erat, & propterea sacerdotem, qui ipsum aquâ asperserat, & convitijs adoritur. Aiunt preterea eum etiam Imperatore *Iuliano* inspectante tantum vestis suæ cum ipsa guttâ excidisse, abjecisseq; quantum gutta madefecerat. Vnde *Iulianus* ei admodum incensus, iratusq; non multò post condemnavit exilio, ut nimirum Melitinam, urbem Armeniæ perpetuò incoleret, causâ quidem simulatâ, quòd milites sibi subjectos negligenter admodum gubernasset. Noluit enim videri propter religionem ullo eum afficere incommodo, ne inde aut martyris, aut confessoris honos illi tribueretur: siquidem hâc de causa alijs etiam Christianis pepercerat, quia videret eos ex periculorum susceptione (uti suprà demonstratum est) tum gloriam sibi consequi, tum religionem ac fidem CHRISTI vehementer confirmare. Ac simul ut imperium Romanum Ioviano delatum est, iste *Valentinianus* ab exilio *Nicæam* revocatus, mortuo jam fortè *Iuliano*, & consilio ab exercitu & his qui tum primos magistratus gerebant, inito, omnium suffragijs Imperator deligitur. *Sozom. Histor. Ecclesiast. Lib. 6. Cap. 6.*

Impeiall

Imperiall dignity. The Apoſtles for taking all for CHRIST, but a ſake, had afterwards for one poore cottage, the houſes of all the faithfull Chriſtians in the world, to which they were farmore welcome, than ever any *Haman* was to his proudeſt palace: and ſo all godly Miniſters in all ages ever find hartier entertainment, amongſt the *Houſhold of Faith*, (truly ſo called) than ever any naturall father, mother, ſiſter or brother could poſſibly affoord; becauſe, as yet they can ſee no beauty in the image of CHRIST in others, or in their feet who bring glad tidings, nor love ſpiritually.

The benefit of contentment.

2. Or in equivalence, by [b] contentment, which doth incomparably both in ſweetneſſe and worth ſurpaſſe & over-weigh all worldly wealth. Witnes that worthy reply of the moſt famous Italian Marqueſſe, *Galeacius Caracciolus* (having left the rich and pleaſant Marqueſdome of Vico, all Imperiall Popiſh, Princely, Courtly favours, and other proportionable felicities attending upon ſuch humane

[a] Apoſtolis, poſtquam domi reliquiſſent omnia, omnibus fidelibus domus erant apertæ, ut loco unius ædiculæ centum haberet dominos: omnesq; fidelium agri Apoſtolis quoq; ſuum fructum & neceſſaria ferebant, ut recte *Paulus* ſcripſerit, 1. Cor. 6. 10. Apoſtolos eſſe *inopes nihil habentes, & tamen omnia poſſidentes*. Sic ubi unum patrem, unam matrem, pauculos fratres, & ſorores reliquerunt, alibi centum fideles invenerunt, qui paterno, materno, & fraterno animo eos proſecuti ſunt. *Herman. Buſcy Cap.* 132.

[b] Centupla igitur iſta, hoc eſt multò plura animis recipit, non centuplo modo, ſed infinito, majore rerum voluptate vetere modicis illis, quæcunq; ad vitam præſentem in perſecutione DOMINVS dederit, quamcunque tribulationibus circundatus, quam antecognitum Evangelium, uſus fuerat ijs, quæ reliquit. *Bucer. in Cap.* 19. *Matth.* Interim ſuos exhilarat DAVS, ut illis pluris ſit, longèq; ſuavius tantillum boni quo fruentur, quàm ſi extra CHRISTVM illis afflueres immenſa bonorum copia. *Calvin. Ibid.* *Centuplicia reſummonemur vitæ.* Quæ centies tanti ſint, nempè quod ad verum uſum, & commodum hujus etiam vitæ attinet: ſi modò illa non ex copijs & cupiditate noſtrâ, ſed ex DEI noſtri voluntate, (quæ una eſt certiſſima bonorum Regula) metiamur: adeò ut fideles in mediâ etiam egeſtate hujus promiſſionis eventum ſentiant. Itaq; perridiculus erat *Iulianus* ille Apoſtata, quum hunc locum exagitans, quærere ni centum etiam uxores habituri eſſent Chriſtiani. *Beza in Cap.* 10. *Marci.*

great-

greatneſſe for the Goſpels ſake) to a wicked Ieſuite tempting him with a great ſumme of gold, to returne out of *Zion* to *Sodom*; from *Geneva* into *Italy*; [c] *Let their money periſh with them, who eſteeme all the gold in the world, worth one daies ſociety with* IESVS CHRIST, *and His* HOLY SPIRIT. I make no doubt but to any of our learned and holy men, exiles for CHRIST in Queene *Maries* time, of whom many after returned, and received an hundred fold according to the letter of the Text, *browne bread and the Goſpell* in Germany, during that bloudy five yeares, were infinitely more ſweet and deare, than all the Biſhopricks of ENGLAND with *Subſcription to the ſixe Articles*.

[c] *The life of Galeacius Caracciolus, the noble Marqueſſe of Vico in the kingdome of Naples. Cap. 27.*

Loſſe of temporalls recompenced with abundance of ſpirituall.

3. Even in [d] an overflowing and tranſcendent manner, in a preſſed and heaped, and even over-inlarged meaſure by ſpirituall joy, peace of conſcience, contentment of ſoule, more familiarity with GOD, nearer communion with IESVS CHRIST, fuller aſſurance of His love, and our portion in Him, more ſenſible experience of His all ſufficiency, extraordinary exerciſe of faith, ſweeter taſte

[d] Fore dicit, ut in mediis etiã perſecutionibus centuplo ſint fœliciores, quàm unquam antè, qui CHRISTVM omnibus hujus vitæ commodis antepoſuerint. *Idem Ibid.*

Ecce qui reliquerit patrem, & elegerit ſibi Patrem DEVM, imò ei plus, quàm centuplum conſtat recepiſſe, &c. — Qui reliquerit fratrem, ut habeat CHRISTVM fratrem, nonne melior erit ei quàm centum fratres? — Si dimittit ſubſtantiam, ab omnibus diligitur, ab omnibus honoratur, à quibuſdam autem & timetur. Nam ipſe DEVS cui ſe tradidit, dat ei gratiam coram omnibus: Nonne melius eſt ei hoc, quàm univerſa terra? *Incertus Author in Mat. Hom. 35.*

Ne quis ſuſpicetur quod dictum eſt ſolis congruere Diſcipulis: dilatat promiſſionem ad omnes qui ſimilia faciunt: Habebunt enim pro carnalibus cognatis, familiaritatem & fraternitatem cum DEO; pro agris Paradiſum; & pro lapideis ædibus ſupernam Hieruſalem, &c. *Theophylact. in Cap. 19. Mat.*

Quamvis pios ſemper in hoc mundo perſecutiones maneant, & quaſi eorum tergo crux adhæreat, tam dulce tamen eſt condimentum gratiæ DEI, quæ ipſos exhilarat, ut illorum conditio regum delicijs optabilior ſit. *Calv. Ibid.*

in

in the Promiſes, cloſer cleaving to the Word, clearer ſight of divine excellencies, heartier longing for heavenly joyes, &c. One drop of which ſpirituall refreſhing deawes diſtilling upon the ſoule even in greateſt outward diſtreſſe; one glimpſe of ſuch glorious inward joyes ſhining from the face of the Sun of ſalvation into the ſaddeſt heart in the darkeſt dungeon, doth incredibly ſurpaſſe all the comfort which wife, children, wealth, or (in a word) worldly good, or mortall greatneſſe can poſſibly yeeld.

4. Or in poſterity; by a very remarkable, if not miraculous providence and care for them. Conſider for this purpoſe, that GOD-fearing Prophet, 2. *Kings* 4. who upon the matter, and in the true meaning, denied himſelfe, and forſooke all for GODS ſake. (c For he doth ſo alſo, who preferres the glory of GOD, the Goſpell, the cauſe of CHRIST, and keeping of a good conſcience, before any, or all earthly things; holding faſt unfainedly a reſolution, if he be put to it, and times require really and actually to leave all for CHRIST.) This good man might have f applied himſelfe to the preſent, ſerved the times, ſought the Court, and ſate at *Iezabels* Table with her other temporizing trencher-chaplaines. But it is ſaid in the Text that he *feared the* LORD, and ſo diſdained, and abhor'd to gaine by humouring greatneſſe, to grow rich and riſe by baſeneſſe and flattery.

GODS care of their poſterity who loſe any thing for GOD.

c Relinquere aliquid propter nomen CHRISTI, ſive propter CHRISTVM, eſt CHRISTVM præponere omnibus, & ſuper omnia amare: ita eum eſſe charum pectori noſtro, ut illius gratiâ parati ſimus omnia relinquere quantumvis chara, quę nos alliciunt, autetiam cogunt, ut aliquid faciamus, quod ſit contra ejus gloriam. *Muſt.*

f Colligemus ex hâc paupertate virum illum fuiſſe conſtantem in verâ & ſanâ religione; quia ſi deficere voluiſſet, ad cultum *Iezabelis*, & impij regis, victus & juſta facultates ei non defuiſſent. *Pet. Mart. in loc.*

flattery. And therfore did chuſe rather to die a begger, to leave his wife in debt, & expoſe his children to the bondage of cruell creditours, than any waies to make ſhip-wracke of a good conſcience, or conſent and concurre to the adulterating of GODS ſincere and purer worſhip. But mark what followes: rather than the wife and children of ſuch a man, who preferred GODS glory before his owne preferment, ſhall ſuffer want; they muſt be relieved by a miraculous ſupply, as appeares in the ſtory.

A good name given for laſt of goods, &c.
& I will give thē an everlaſting name that ſhall not be cut off. Iſa. 56. 5. PROV. 22. 1.

5. Or in *good* ε *name*; *which is rather to bee choſen than great riches*, ſaith *Salomon*. For inſtance, compare together *Bradford* and *Bonner*. The name of that bleſſed man ſhall bee of moſt deare and glorious memory to all that *love our* LORD IESVS CHRIST *in ſincerity*, untill His ſecond comming: and it is like we ſhall looke upon him, and the reſt of that royall Army of Martyrs in Queene *Maries* time, with thoughts of extraordinary ſweetneſſe and love in the next world thorow all eternity. But now the remembrance of that other fellow, who (like a blood-thirſty Tyger) made ſuch horrible havocke of the Lambs of CHRIST, ſhall be had in a moſt abhorred, execrable, and everlaſting deteſtation. The name of the fore-named noble Marqueſſe, [h] who left and

[h] *Heere Calvin in his Epiſtle to him, before his Commentary upon the firſt to the Corinth.* Etſi neq; tu plauſum Theatri appetis, uno teſte DEO contentus neq; mihi propoſitum eſt laudes tuas enarrare: Quod tamen cognitu utile eſt ac fructuoſum, non prorſus celandi ſunt Lectores: Hominem primariâ familiâ natum, honore & opibus florentem, nobiliſſimâ & caſtiſſimâ uxore, numerosâ ſobole, domeſticâ quiete & concordiâ, totoq; vitæ ſtatu beatum, ultrò, ut in CHRISTI caſtra migraret, patriâ ceſſiſſe: Ditionem fertilem & amœnam, lautum Patrimonium, commodam non minùs, quàm voluptuoſam habitationem negleziſſe: Exuiſſe ſplendorem domeſticum; Patre, conjuge, liberis, cognatis, affinibus ſeſe privaſſe, &c.

loſt

and loſt all with a witneſſe for the Goſpels ſake, ſhall be infinitly more honored of all honeſt men, ſo long as any one heavenly beame of GODS eternall truth ſhall ſhine upon earth, than his uncles *Paul* the fourth, or all that Rope of Popes from the firſt riſing to the finall ruine of that Man of ſinne. Nay, theirs ſhall rot everlaſtingly; but his ſhall reflouriſh with ſweetneſſe, and freſh admiration to the worlds end.

2. That, to dye, is but to be once done; and if we erre in that one action, we are undone everlaſtingly. And therefore have thine end ever in thine eie. * Let all our abilities, buſineſſes, and whole being in this life; let all our thoughts, words, actions, referre to this one thing, which (as it ſhall be well or ill ended) is attended either with endleſſe plagues, or pleaſures; with eternity of flames or felicity. *Men die but once.*

* In cunctis quidem rebus neceſſaria eſt providentia, in iis tamen maximè, quæ amplius quam ſemel fieri nequeunt; ubicunq; pes lapſus fuerit, actum eſt: unus error multa trahit errorum millia. Hæc ratio mortis eſt; unicus in eâ error, infinitos trahet errores: Hic ſemel erraſſe, æternum eſt periiſſe.

Lamachus Centurio, admiſſi erroris increpabat militem, qui ut culpam diluceret, deinceps nil tale admiſſurum ſe promiſit. Cui Centurio: In bello, inquit, Bone vir non licet bis peccare. *Plutarch in Lacon.*

In morte, heu, nec vel ſemel quidem peccare licet. Nam hoc tale peccatum eſt irrevocabile. Semel mortuus es, ſemper mortuus es: ſemel malè mortuus es, ſemper damnatus es. Hanc mortem corrigere, hanc damnationem excutere, per omnem æternitatem non poteris.

3. That thou maiſt looke upon thy laſt bed, to be full ſorely terribly aſſaulted by the king of feare, accompanied with all his abhorred horrours, and ſtinging dread; by the fearefull ſight of all thy former ſinnes, arrayed and armed in their griſlieſt formes, and with their fierieſt ſtings; *Terrors of death.*

with the utmoſt craft and cruelty of all the powers of darkneſſe, and the very powder-plot of the prince of Hell, that roaring Lion, who hath induſtriouſly laboured to devoure thy ſoule all thy life long; with the terrour of that juſt and laſt Tribunall to which thou art ready to paſſe to reckon preciſely with Almighty GOD for all things done in the fleſh. What manner of man ought thou to be then in the meane time; in all holy care, fore-caſt and caſting about to give up thine account with comfort at that dreadfull houre? Be ſo farre from * deferring repentance in this Day of viſitation, and putting off till that time; (For how canſt thou poſſibly attend ſo great a buſines, when thou art beſet with ſuch a world of wofull worke, and helliſh rage?) That thou ſhouldeſt in this day, like a ſonne of wiſdome, conſtantly ply and improove all opportunities, occaſions, offers, every moment, Miniſtry, mercy, motions of the Spirit, checks of conſcience, corrections, temptations, &c. To ſtore thy ſelfe richly with ſpirituall ſtrenght againſt that laſt encounter, and of higheſt conſequence, either for eternall happineſſe, or unconceiveable horrour.

* Careamus huncſcopulum *Differre.* Quot hominum millia vel hanc unam ob cauſam malè finierunt, quia diſtulerunt minimè differenda. Quid craſtinum, quid peſtendinũ ſaluti tuę deſtinas? Craſtinus dies tuus non eſt: Hodiernus eſt. Hodiè quæſo, hac hora; jam age quod agendum eſt. Cras, aut perendiè ubi tu eris?

The body by death made loathſome.

4. That thy body, when the ſoule is gone, will be an horrour to all that behold it; a moſt loathſome and abhorred ſpectacle. Thoſe that loved it moſt, cannot now find in their hearts to looke on't, by reaſon of the grieſly deformedneſſe which death will put upon it. Downe it muſt into a pit of carions and confuſion, covered with wormes

wormes, not able to wag ſo much as a little finger, to remoove the vermine that feed and gnaw upon its fleſh; and ſo moulder away into rottenneſſe and duſt. And therefore let us never for the temporary, tranſitory eaſe, pleaſure, and pampering of a ruinous, and rotten carkaſſe, bring everlaſting miſery upon our immortall ſoules. Let us never, for a litle ſenſuall, ſhort and vaniſhing delight flowing from the three filthy puddles of the *luſt of the fleſh*, *the luſt of the eye*, *and the pride of life*, drowne both our bodies and ſoules in a dungeon, ſhall I ſay, nay in a boyling * ſea of fire and brimſtone, where we can ſee no banks, nor feele no bottome.

* Modò jam diſcamus pericula vicina noſſe, quæ facilè cavet, qui previdet. Non parùm intereſt è terra ſpectes naufragium paſſi ſint, & irreparabile, quot. quot ad oreum præcipitati ſunt, nec in portum unquam pervenient. Æternitatis igneum mare, carcer æternus hos naufragos jam ſepelivit.

5. That when the ſoule departs this life, it carries nothing away with it, but grace, GODS favour, and a good conſcience. The Sunne of all worldly greatneſſe, proſperity, and joy then ſets for ever: Even Crownes, Kingdomes, Lands, Livings, and all earthly Poſſeſſions are everlaſtingly left. And * what will an immortall ſoule, deſtitute of divine grace, do then? Then will that now newly-ſeparated ſoule, finding no ſpirituall ſtore or proviſion laid up in this life againſt the evill day, with an irkſome and furious

A ſoule departed carries nothing but grace with it.

* Si conſcientia ſit inquinata, nihil uſpiam nec in rebus conditis, nec in conditore ſolatii eſt reperire: Omnia acerba, Fellea omnia: Et quò profugias? Ad Deum? Hoſtis eſt. Ad conſcientiam? Carnifex eſt. Ad cœlites? Offenſi ſunt. Ad ſocios? Augebunt cruciatus. Ad delitias & voluptates? Conſcientiam magis inquinabunt, &c.

reflexion, looke backe upon all its time ſpent in the fleſh; and beholding there, nothing but abominations, guiltineſſe and ſinne: Preſently awakes the never-dying worme which having formerly had its mouth ſtopt with carnall delights, and muſl'd up with outward mirth, will now feed upon it with horrour, anguiſh, and deſperate rage, World without end. O then, let theſe precious, deare, everlaſting things breath'd into our bodies for a ſhort abode in this Vale of teares, by the All-powerfull GOD, ſcorne with infinite diſdaine, to feed upon Earth, or any earthly things; which are no proportionable object, either for divineneſſe, or duration, for ſo noble a nature to neſtle upon. But let them ply and fat themſelves all the dayes of their appointed time, with their proper, native, and celeſtiall food: *At that great Supper* made by a King at the mariage of a Kings ſonne, *Luke* 14.16. *Matth.* 22.2. And therefore muſt needs be moſt magnificent and admirable: At that *Feaſt of fat things, that Feaſt of wines on the lees; of fat things full of marrow, of wines on the lees well refined, Iſa.* 25.6. The founder and furniſher whereof is the LORD *of Hoſts*. He that made Heaven and Earth, makes it; and therefore it muſt needs bee matchleſſe and incomparable: At the Well-head of *Wiſdomes* richeſt Bounty; who *hath killed her beaſts, mingled her wine, and furniſhed her table, Prov.* 9.2. In and by theſe and the royalleſt feaſt that can be imagined, are ſhadowed, but infinitely ſhort, and repreſented unto us, but nothing to the life, all thoſe inexplicable divine

What the ſoule is eſpecially to long after,

divine dainties, delicates, ſweetneſſes; thoſe gracious quicknings, rejoycings and raviſhments of ſpirit; which GOD in mercy is wont to communicate and convey thorow all the ordinances and meanes of grace to truly humbled ſoules, for a mighty increaſe of ſpirituall ſtrenght and invincible comfort.

O how deliciouſly may a heavenly hungry heart feed and fill it ſelfe; 1. In the powerfull Miniſtry unfolding all the ſacred ſenſe and rich mines of GODS owne meaning in his bleſſed Book. 2. In the precious promiſes of life, by the applications and exerciſe of Faith. 3. In the LORDS Supper, by making the LORD IESVS ſurer to our ſoules every time; and every time by feaſting afreſh upon his body and blood ſpiritually, with exultations of deareſt joy, and ſweeteſt glimpſes (as it were) of eternall glory. 4. In fruitfull conferences and mutuall communications of gifts, graces, prayers, duties with GODS people, which the LORD doth uſually and graciouſly water with the deawes of many ſweet and glorious refreſhings and quickning, much increaſe of Chriſtian courage, and an holy contentation in the *good way*. 5. In meditations upon the myſtery of CHRIST, the miracles of mercy upon us for our good all our life long, and the eternity of joyes and bliſſe above. 6. Upon the LORDS Day, when ſhowers of ſpirituall bleſſings are accuſtomed to fall from the Throne of grace all the day long, upon thoſe who ſincerely endeavour to conſecrate it as glorious unto him. 7. Upon thoſe ſoule-fatting daies of humiliation;

which who ever tried * either secretly, privately, or publikely; either by himselfe alone, with his yoke-fellow, in his family or congregation, and found not GOD extraordinary, according to the extraordinarinesse of the exercise?

* For secret and private, many thousands of Christians can speak very admirable, glorious, and extraordinary things: Of publike thus speakes a learned Doctor. *To* GODS *glory, and to the stopping of our adversaries mouthes, the Papists, (who know not what the true exercise of fasting meaneth) it is to be acknowledged, that however we have not beene so frequent in this exercise, as were to be wished, yet notwithstanding, upon diverse publike occasions, there have beene publike Fasts observed and solemnized among us with good and happy successe: As for example, In the time of the great Plague, Anno 1563. After the great Earth-quake, Anno. 1579. After intelligence had of the Spanish invasion, Anno 1582. In the time of the great Famine, Anno 1596 & 1597. And now of late in this time of the Pestilence, Anno 1603. Besides the private and secret fasting of the faithfull, as it hath pleased* GOD *to move them, either by private, or publike occasions.* Dr. Downam now Bishop in Ireland. The Christians Sanctuary. Sect. 54 pag 54.

Nay, Heare King CHARLES Himselfe graciously acknowledging GODS extraordinary goodnesse in hearing our prayers in publike Fasts blessedly appointed by His owne royall Command: *And wherein the greatest confidence men have in* GOD, *ariseth, not onely from His Promise, but from their experience likewise of His Goodnesse, you must not faile often to re-call to the memory of the people with thankefulnes, the late great experience we have had of His goodnes towards us: For, the three great and usuall judgements which He darts downe upon disobedient and unthankfull people, are Pestilence, Famine and the Sword. The Pestilence did never rage more in this Kingdome then of late; and* GOD *was graciously pleased in mercy to heare the prayers, which were made unto Him; and the ceasing of the Iudgment was little lesse than a miracle. The famine threatned us this present yeare, and it must have followed, had* GOD *rained downe His anger a little longer upon the fruits of the earth. But upon our prayers, he stayed that judgement, and sent us a blessed season, and a most plentifull Harvest, &c.* Instructions directed from the Kings most excellent Majestie, &c. pag. penult.

About

About the laſt IVDGEMENT, Conſider,

1. How * cuttingly, and how cold the very firſt ſight of the *Son of man comming in the clouds of heaven with power and great glory*, will ſtrike unto thine heart, who haſt refuſed to turne on His ſide, and take His part all the time of thy gracious viſitation. Then wilt thou begin with extremeſt griefe and bitterneſſe of ſpirit to ſigh and ſay within thy ſelfe: Oh! He that I now ſee ſitting downe upon yonder flaming white and glorious Throne, is that IESVS CHRIST, *the mighty* GOD, the *Prince of Peace*, that ſweeteſt Lambe, whoſe precious blond was powred out as water upon the earth, to *ſave his people from their ſinnes*. And He it was who ſo fairely invited and wooed me (as it were) by His faithfulleſt Meſſengers, and intreated me with termes of deareſt love, all my life long, but even to leave my luſts, and bid the Devill adieu; and He, even He, would become my all-ſufficient and everlaſting Husband; and now as at this time have ſet an immortall crowne of bliſſe and glory upon my Head with His owne all-mighty hand. But I alas! (like a wilfull deſperate wretch) did not onely *neglect ſo great ſalvation, forſake mine owne mercy*, and ſo *judge my ſelfe unworthy of everlaſting life*: but I alſo (a bloudy butcher to mine owne ſoule) all my few and evill dayes, baſely and bitterly oppos'd His bleſſed kingdome; the purity, power, and holy preciſeneſſe thereof, as quite contrary to my carnall heart, and that current of pleaſures and worldly contentments into

The terrour of CHRISTS *comming to the wicked.*

* Nota quo demùm tempore conſpiciant improbi ac obſtinati CHRISTI gloriam, nempè non priùs quàm ipſum perſequuti fuerint, ac tum quidèm cogentur eum videre cum admiratione maxima & ſtupore, & cum dolore conſcientiæ ineffabili, cum videbunt judicem ſibi conſtitui eum, quem tàm indignis modis tractarunt in vita iſta. Nemo eſt, qui non id ferat ægrè, ſi quem interfecit, eum habeat ſibi judicem. *Rollock. in Iohan. Cap. 8. mihi pag. 518.*

into which I had desperatly cast my selfe: I indeed wretchedly and cruelly against mine owne soule, persecuted all the meanes which should have sanctified me, and all the men which should have sav'd me. Happy therefore were I now, if I could intreat the greatest Rock to fall upon me, or be beholding to some mighty mountaine to cover me; there to ly hid everlastingly * *from the face of him that sitteth on the Throne, and from the wrath of the Lamb.* O that I now might be turned into a beast, or bird, or stone, or tree, or aire, or any other thing! Blessed were I, that ever I was borne, if I could now be unborne: That I might become nothing, & in the state I was, before I had any being! Ah that my immortall soule were now mortall, that I might * die in hell, and not ly eternally in those fiery torments, which I shall never be able either to avoid, or abide! Let us then betime in the name and feare of God, kisse the Son lest he be angry at that Day; and so we perish everlastingly.

* Rev. 6. 16.

* Flammas infernales sustinebit, ubi est fletus & stridor dentium, ubi ululatus, lamentatio & pœnitentia sine ullo remedio; ubi est vermis ille, qui non moritur, & ignis qui nunquam extinguitur; ubi mors quæritur, & non invenitur. Quare in inferno mors quæritur & non invenitur? Quia quibus in hoc seculo vita offertur, & nolunt accipere, in inferno quærunt mortem, & non poterunt invenire. Vbi erit nox sine die, amaritudo sine dulcedine, obscuritas sine lumine, &c. *August. de Tem. Serm.* 152.

How to addresse our selves to Christ.

Let us now, while the day of our visitation lasts, before *the Sunbe set upon the Prophets*, addresse our selves unto him: 1. With hearts burdened and broken with sight of sin, and sense of divine wrath, *Mat.* 11.28. 2. Prize him infinitely and above all the world, *Mat.* 13.46. 3. Sell all, part with all sin, *ibid.* Out of Egypt quite, leave not an hoofe behind, *Ex.* 10.26. 4. Take him as our husband & Lord, wherby

by we *become the ſons of God*, *Ioh.*1.12. 5. *Take his yoke upon us, and learne to be meeke and lowly*, *Mat.*11.28. 6. Enter into the *way*, which is *called the way of holineſſe*, *Iſa.*35.8. 7. And there continue Profeſſors of the Truth, and of the power of the Truth, and of the power of the Truth in Truth: (For otherwiſe, thou mayeſt be a Profeſſor, and periſh eternally:) That CHRIST may owne thee, at that Day. Many profeſſe the Truth, and not the power of the truth: ſome profeſſe both the Truth and the power of it, but are falſe hearted. Where then ſhal the non-profeſſour appeare? Nay the Perſecuter of the *Sect*, *which is ſpoken againſt every where*, *Acts* 28.22.

The ſtrict account of the laſt day.

2. That thou muſt preſently paſſe to an impartiall ſtrict, the higheſt and laſt Tribunal, which can never be appeal'd from, or repeal'd: here to give an exact account of all things done in the fleſh: * For every thought of thine heart, every word of thy mouth, every glance of thine eye, every moment of thy time, every omiſſiō of any holy duty, or good deed, every action thou haſt undertaken, with all the cir-

* *Thy conſcience ſhall then be ſodenly, clearely, and univerſally irradiated, and inlarged with extraordinary light, to looke upon all thy life at once, as it were:*

Cauſę cognitio ſita eſt in revelatione omnium, quæ quiſq; per vitam univerſam fecerit, dixerit, cogitarit. *Veſſ. de Iud. Ex. p.* 2. *Theſ.* 1. *Aliq; ideſt quod nota' μετωνυμ.* de aperiēdis libris de Apoc. 20. 12. Nempe per apertionem librorum ſignificatur, ut unicuiq; conſciētia ſua (nec enim opus erit teſtibus externis) ſuggeſtura ſit omnem ſuam vitam. *Idem ibid.*

Iudicium ſedit, & libri aperti, &c.] Conſcientię & opera ſingulorum in utramq; partem, vel bona vel mala omnibus revelantur. *Hieron. in Dan.* 7.

Quędam igitur vis eſt intelligenda divina; qua fiet, ut cuiq; opera ſua, vel bona, vel mala cuncta in memoriam revocētur, & mentis intuitu mira celeritate cernantur: ut accuſet, vel excuſet ſcientia conſcientiam: atq; ita ſimul & omnes & ſinguli judicentur. *Aug. de Civit. Dei lib.* 20. *Cap.* 14.

Neceſſe igitur non erit, ut manifeſtatio fiat voce ſenſibili ac humana, ſed ſatis erit, ſi menti repreſentetur, & manifeſtetur. *Hugo Victorin. Lib.* 1. *de anima cap.* 11.

In hoc judicio fiet apertio librorum, ſc. conſcientiarum, quibus merita & demerita univerſorum ſibi ipſis & cæteris innoteſcent, faciente hoc virtute illius Libri vitæ, verbi ſc. incarnati. *Bon. Brevila. cap.* 1.

cumſtances

cumſtances thereof, every office thou haſt borne, and the diſcharge of it in every point and particular: every company thou haſt come into, and all thy behaviour there: every Sermon thou haſt heard, every Sabbath thou haſt ſpent, every motion of ỹ Spirit which hath bin made unto thy ſoul, &c.

Take account of thyſelfe before-hand.

Let us then, while it is called *to day*, call our ſelves to account, examine, ſearch and try thorowly our hearts, lives, and callings, our thoughts, words, and deeds: let us arraigne, accuſe, judge, caſt and condemne our ſelves: and proſtrated before GODS *Mercy-Seat*, with broken and bleeding affections, lowlineſſe of ſpirit, and humbleſt adoration of His free grace, upon the ſame ground with the *Aramites*, 1 *Kin.* 20. 31. *We have heard that the kings of the houſe of Iſrael are mercifull Kings: let us I pray thee, put ſack-cloth on our loins, and ropes on our heads, and go out to the King of Iſrael; peradventure he wil ſave thy life.*

Gt aſſurance of pardon.

Let us therefore give our mercifull GOD no reſt, untill we have ſued out our pardon by the interceſſion of the LORD IESVS, &c. And then we ſhall finde the reckoning made up to our hand, and [a]all matters fully anſwered before-hand. And (which is a Point of unconceiveable comfort) He that was our [b]Advocate upon earth, and pur-

[a] Hinc fidelium peccata non prodibunt in judicium: quum enim in iſthac vita per ſententiam juſtificationis tecta ſunt & ablata; & ultimum illud judicium confirmatio erit, & manifeſtatio ejuſdem ſententiæ; non eſſet conſentaneum, ut in lucem denuò tum temporis proferantur. *Ameſ. Medul. Theol Lib. 1. Cap. 41. Sect. 22.*

[b] Qui modò eſt Advocatus noſter, ipſe tunc erit Iudex noſter. —Si haberes cauſam apud aliquem judicem agendam, & inſtrueres Advocatum eſſe, ſuſceptus ab Advocato, ageret cauſam tuam ſicut poſſet: & ſi non illam finiſſet, & audires illum in judicio venturum, quantum gauderes, quià Ipſe potuit eſſe Iudex tuus, qui fuit paulò antè Advocatus tuus? —Quià Advocatum præmiſimus, ſecuri Iudicem venturum ſperemus. *Auguſt. de Temp. Ser. 119.*

chaſed

chaſed the pardon with His owne hearts-bloud, ſhall then be our Iudge.

3. That all the beaſtly and impure abominations of thine heart; all thy ſecret ſinnes and cloſet-villanies, that no eye ever looked vpon, [c] but that which is ten thouſand times brighter than the Sun; ſhall all then be [d] diſcloſed and laid open before Angels, Men, and Devils; and thou ſhalt then and there be horribly, univerſally, and everlaſtingly aſhamed. Thou now acts perhaps ſecurely ſome hatefull and abhorred worke of darkneſſe, and wickedneſſe not to be nam'd, in thine owne heart, or one way or other in ſecret, which thou wouldſt not for the whole world, were knowne to the world, or to any but thy ſelfe, or one or two of thy curſed companions curbed by their obnoxiouſneſſe: but be well aſſured in that Day, at that great aſſize, thou ſhalt in the face of heaven and

All ſecrets diſcovered at the day of judgement.

[c] Sed tu quem times major eſt omnibus. Ipſe timendus eſt in publico, Ipſe in ſecreto. Procedis, videris: intras, videris. Lucerna ardet, videt te: Lucerna extincta eſt, videt te. In cubile intras, videt te. In corde verſaris, videt te. Ipſum time, illum cui cura eſt, ut videat te, & vel timendo caſtus eſto. Aut ſi peccare vis, quære ubi te non videat, & fac quod vis. *Idem de Verb. Dom. Serm.* 26.

[d] Iniquitates tuę omnibus populis nudabuntur, & cunctis agminibus patebunt univerſa ſcelera tua, non ſolùm actuum, verùm cogitationum, & locutionum. Multa verò tunc venient ex improviſo, quaſi ex inſidijs, quæ modò non vides, & forſitan plura & terribiliora his quæ vides. Vndiq; erunt tibi anguſtiæ, hinc erunt accuſantia peccata, tremend' juſtitia, ſubtus patens horridum chaos, deſuper iratus Iudex, intùs vermis conſcientię, foris ardens mundus. *Bern. de conſc. ad Fin.* Scio quod anima tam amaram, non æquè ferat memoriam, ſed cogamus eam, & conſtringamus. Melius eſt nunc eam ipſa morderi memoria, quàm per illud tempus, ſupplicio. Si nunc peccatorum ſis memor, & ea continuò proferas, & pro ipſis deprecetis, ea cito delebis: ſi nunc verò fueris oblitus, tunc & invitus coram omni mundo commonefies: ipſis in medium ſe ferentibus, & coram oſtentantibus, & amicis, & inimicis, & Angelis. *Chryſ. ad Pop. Antioch. Hom* 41. Cum hos relinquat, & captos Angeli quidam invitos trahant, & lachrymis perfuſos, & deorſum tacentes in gehennę flammas, priùs coram toto terrarum orbe ad dedecus productos, quantum dolorem eſſe putas? *Idem Hom.* 48 *de tremendo Iudicij die.*

Penſant ſancti viri quanta ſit illa verecundia in conſpectu tunc humani generis, Angelorum omnium Archangelorumq; confundi.

earth

earth, be laid out in thy colours to thine eternall confuſion. Never therfore go about, or encourage thy ſelfe to commit any ſin, becauſe it is mid-night or that the doores are lockt upon thee; becauſe thou art alone, and no mortall eye ſeeth thee, neither is it poſſible to be reveal'd: (And yet I muſt tell thee by the way, ſecret villanies have and may be diſcovered, 1. In ſleepe. 2. Out of horrour of conſcience, or in time of diſtraction.) For, ſuppoſe it be concealed, and ly hid in as great darkneſſe, as it was committed, untill the laſt and great Day: yet then ſhall it out with a witneſſe, and be as legible in thy fore-head, as if it were writ with the brighteſt ſtarres, or the moſt gliſtering Sun-beame upon a wall of Chriſtall.

The terror of the laſt doome.

4. In what a wofull caſe thy heavy heart will be, and with what ſtrange terrour, trembling, and deſperate rage, it muſt needs be poſſeſt, and rent in peeces, when thou ſhalt heare that dreadfull ſentence of damnation to eternall torments and horrour, pronounced over thine head: *Depart from me* * thou *curſed* wretch *into everlaſting fire, prepared for the Devill and his angels:* Every word breathes out nothing but fire and brimſtone, vengeance and woe, bites deeper, and terrifies more

Mat. 25. 41. expounded.

* *Though the ſentence be pronounced generally, yet every reprobate will take it to himſelf with inſinite anguiſh of ſpirit by particular application.* Quæritis a ſcholaſticis, utrum una generali ſententia, & electi recipiendi ſint in cœlum, & reprobi conjiciendi in gehennam. Sanè ſic videtur, quia non niſi generalis a Matthæo ſententia adfertur. Tamen dixerit aliquis, opus eſſe, ut ſua ſingulis ſententia dicatur, quia & præmiorum & pœnarum certi erunt gradus. Ad hoc pleriq; reſpondent, ſenſibili quidem voce pronunciatum iri ſententiam generalem: ſed eam, quia particulatim omnes ſciant, quantum præmium, quantave pœna maneat ipſos, id cujuſq; menti eſſe repreſentandum, ita ut ejuſce manifeſtationis non minus aperta aliis futura ſunt judicia, quam ſi ſingulis ſua diceretur ſententia. *Voſſ. de Ind. exer. Thes. 3ª.*

than

than ten thouſand Scorpions ſtings. To *depart* from that glorious preſence were hell enough: but thou muſt alſo go with a *curſe*: nor onely ſo, but into *fire*: and that muſt be *everlaſting*, fed continually with infinite rivers of brimſtone, and kept ſtill in flame and fierceneſſe, by the unquenchable wrath of the moſt juſt GOD, thorow all eternity. And in that horrible dungeon and fiery lake, thou ſhalt never have other company or comforters but wicked Devils, and they inſulting over thee everlaſtingly with much helliſh ſpite, and ſtinging exprobrations, for neglecting ſo great ſalvation all thy life long; and loſing Heaven, for ſome baſe luſt, and believing their lies. If the drowning of the old world, ſwallowing up of *Korah* and his complices, burning up of *Sodome* with brimſtone, were attended with ſuch terrours, and hideous out-cries: How infinitly tranſcendent to all poſſibility of conceipt, expreſſion, or beliefe, will the confuſions and tremblings of that Day be; when ſo many millions of men ſhall be dragg'd downe with all the Devils of Hell, to torments without end, and paſt imagination. There was horrible ſcryking, when thoſe five filthy cities firſt felt fire and brimſtone drop downe upon their heads; when thoſe rebels ſaw the *ground cleave aſunder*; and *themſelves and all theirs goe down quicke into the pit*; when all the ſonnes and daughters of *Adam* found the floud riſing and ready to over-flow them all at once: But the moſt horrid cry that ever was heard, or ever ſhall be in Heaven or Earth, in this world, or the World to come, will be then,

when

when all the forlorne condemned reprobates, upon ſentence given, ſhall be violently and unreſiſtably haled downe to Hell, and pulled preſently from the preſence not onely of the moſt glorious GOD, the LORD IESVS, Angels, and all the bleſſed Ones, but alſo of their Fathers, Mothers, Wives, Husbands, Children, Siſters, Brothers, Lovers, Friends, Acquaintance; * who ſhall then juſtly and deſervedly abandon them with all deteſtation and deriſion: and forgetting all neareneſſe and deareſt obligations of nature, neighbour-hood, alliance, any thing, rejoyce in the execution of divine juſtice in their everlaſting condemnation. So that no eye of GOD or man ſhall pitty them; neither ſhall any teares, prayers, promiſes, ſuits, cries, yellings, calling upon rocks and mountains, wiſhes never to have beene, or now to be made nothing, &c. be then heard or prevaile in their behalfe; or any one in Heaven or Earth be found to mediate or ſpeake for them; to reverſe or ſtay that fearefull doome of eternall woe: but without mercy, without ſtay, without any farewell, they ſhall be immediately and irrecoverably caſt downe into the bottomeleſſe pit, of eaſeleſſe, endleſſe, and remedileſſe torments, which then ſhall finally ſhut her mouth upon them. Oh! What then will be the gnawings of the never-dying worme; what rage of guilty conſciences; what furious deſpaire; what horrour of mind; what diſtractions and feares; what bitter looking backe upon their miſ-ſpent time in this world; what * banning of their brethren in iniquity; what curſing the day of their birth; and even blaſ-

* Beati cœlites non tantum non cognatorũ ſed nec parentum ſempiternis ſupplicitis ad ullam miſerationem flectentur. Imò verò lætabuntur juſti cum viderint vindictam; *Manus ſuas lavabunt in ſanguine peccatorum.* Malum autẽ quẽq; ſic Deus omneſq; boni habebunt odio, ut nec filius quidem pietatẽ habeat de Patre inpœnis conſpecto. *Anſelm. de ſimilitud. cap. 62.*

* Damnati Deum, Sanctos ſe ipſos, omneſq; ſceleris ſocios aſſiduis execrationibus devovebunt: parentem filius, filiũ parens, matrẽ filia, hanc mater execrabitur: omnes vitæ dies, annoſq; & ipſam quâ quiſq; natus eſt horam maledictis onerabit.

blaſpheming of GOD Himſelfe bleſſed for ever; what tearing their haire and gnaſhing of teeth; what wailing and wringing of hands; what deſperate roaring; what hideous yellings, filling heaven, and earth, and hell, &c. No tongue can tell, no heart can think! Before-warned then, in a word, To thirſt, long and labour infinitely more to have IESVS CHRIST in the meane time, ſay in the Miniſtry to thy truly humbled ſoule; *I am thy ſalvation*; than to be Poſſeſſour (if it were poſſible) of all the riches, glory and pleaſures of moe worlds, than there are ſtarres in heaven.

About HELL, Conſider,

1. The Paine of loſſe. Privation of GODS glorious preſence, and eternall ſeparation from thoſe everlaſting joyes, felicities and bliſſe above, is the more * horrible part of hell, as Divines affirme. There are two parts (ſay they) of helliſh torments; 1. *Paine of loſſe*; and 2. *Paine of ſenſe*: but a ſenſible and ſerious contemplation of that ineſtimable and unrecoverable loſſe, doth incomparably more afflict an underſtanding ſoule indeed, than all thoſe puniſhments, tortures, and extremeſt ſufferings of ſenſe.

The paine of loſſe in hell.

* *Pœna damni*, ſeu *divinæ viſionis* privatio, omnium omninò ſupplitiorum ſummum eſt, quo Deus hominem punire poteſt Namuti *videre* Deum, ipſiſſima beatitudo eſt: Ità, Deum *videre non poſſe*, maxima damnatorum pœna eſt, è qua inexplicabilis in eorum voluntate naſcitur triſtitia.

Inter ſupplicia omnia hoc futurum eſt ſummum, maximum [illegible] Conditoris aſpectu vel brevi morula detineri. Si jam ab eodem excluſus ſis [illegible], Hoc tibi tormentum erit infandum prorſus & inexplicabile.

It is the conſtant and concurrent judgement of the

The paine of loſſe greater then the torment in hell.

the antient * Fathers, that the torments and miſeries of many hels, come farre ſhort, are nothing, to the ſhutting out everlaſtingly from the kingdome of heaven, and unhappy baniſhment from the beatificall viſion of the moſt ſoveraigne, only, and chiefeſt Good, the thrice-glorious *Iehovah*, bleſſed for ever. For, by how much the degrees of infinite good and happineſſe in GOD, exceed the finite wickedneſſe and miſery of men: by ſo much greater is the ſorrow and griefe, (being rightly conceived) for the loſſe of that, than for the ſenſe of this. Aſſure then thy ſelfe before-hand, though thou little thinke ſo in the meane time, the loſſe but of the leaſt raye of that Sun-like reſplendent Body, we ſhould have in Heaven; but of a taſte of thoſe over-flowing rivers of pleaſure, and un-utterable bliſſe of that happy ſoule which ſhould dwell in ſuch a Body; but of one foot-breadth of the pavement of the Empyrean Heaven, to which the Starry Firmament is but a Porch, or out-houſe; but one houres company with all the crowned Saints, and glorious inhabitants of that happy Place; but of one glaunce upon the glorified Body of IESVS CHRIST; but of one glimpſe of that unapproachable Light, and *Iehovahs* face in glory;

* A Deo abalienari ac ſeparari, pœnis etiâ gehennæ gravius eſt: ſicut oculo, luce, etiamſi dolor abſit, & animanti vita privari moleſtum eſt. *Baſil. Aſcet cap. 2. mihi pag. 255.*

Intolerabilis eſt gehenna & illa pœna: tamen licet quis innumeras ponat gehennas, tale nil dicet, quale illa fœlici excidere gloria, a Chriſto odio haberi: Audire, *Neſcio vos. Chryſ. Ad Po. Antioch. Hom. 47. mihi Col. 319*

Omnia verò gehennæ ſupplicia ſuperabit, Deum non videre, & bonis carere, quæ in poteſtate habuiſti obtinere. *Bern. de inter. Domo. Cap. 38.*

Videtur una tantummodò pœna eſſe, comburi. Si verò aliquis diligentiùs expendat, duplex hoc invenit eſſe ſupplicium. Qui enim in gehenna utitur & cœlorum regnum prorſus [illegible] quæ certè pœna major eſt, quàm cruciatus ille flammarum. *Chryſoſt. in M[illegible]*

Intoler[illegible] reſeſt etiam gehenna: Quis neſciat, & ſupplicium illud horribile? [illegible]men ſi nunc aliquis ponat gehennas, nihil tale dicturus eſt, quale eſt a beatæ illius gloriæ honore repelli, exoſumq; eſſe Chriſto, & audire ab illo: non novi vos. *Ibid.*

I ſay, the loſſe but of any one of theſe would be a far dearer and more unvaluable loſſe, than that of ten thouſand worlds, were they all compos'd of pureſt gold, and brim-full with richeſt jewels. What will it be then (thinke you) to loſe all theſe, nay, the full and abſolute fruition of all heavenly excellencies, beauties, glories, pleaſures and perfections, and that eternally: I know full well that carnall conceipts and worldly-wiſe men will wonder at this; for, having no ſight but by ſenſuall eyes, they cannot poſſibly apprehend, or will by any meanes acknowledge any ſuch thing. Eagle-ey'd they are, and ſharpe-ſighted enough into things of earth; yet blinder than a mole (as they ſay) in beholding any ſpirituall or celeſtiall beauty. But had we but the eyes of *Auſtin*, *Baſill*, *Chryſoſtome*, and ſome other holy Fathers, (and why ſhould not ours be clearer and brighter, conſidering the greater ſplendour and illuſtriouſnes of divine knowledge in theſe times?) we ſhould eaſily confeſſe that the farre greateſt, and (indeed) moſt unconceiveable griefe would be, to be ſevered for ever from the higheſt and ſupreme Good: and that a thouſand thouſand rentings of the ſoule from the body, were infinitely leſſe than one of the ſoule from GOD. *Nicoſtratus* in *Ælian*, himſelfe being a cunning artiſan, finding a curious peece of worke, and being wondred at by one, and ask'd, what pleaſure he could take, to ſtand as he did, ſtill gazing on the picture, anſwered: Hadſt thou mine eyes, my friend, thou wouldeſt not wonder, but rather be raviſhed, as I am, at the inimitable art of this rare

and admired peece. * It is proportionably ſo in the preſent Point. Or were we vouchſafed but one moment of *Pauls* heavenly rapture, that we might ſee but a glimpſe of that infinite glory, and drinke but one drop of thoſe ever-ſpringing Fountaines of joy; then ſhould we freely acknowledge and feele the truth of what I ſay; and that all I ſay comes far ſhort of what we ſhall find.

*Siverò id non poſſumus ſermone monſtrare, nihil eſt omnino mirandum. Neq; enim novimus illorum Beatitudinem præmiorum, ut infœlicitatem quoq; de eorũ amiſſione ſcire poſſimus. Cæterum *Paulus*, qui iſta comparat, certiſſimè novit, quoniam excidere a Dei gratia omnium ſit profectò miſerrimum. Nos autem hoc tunc abſque dubio diſcemus, cum experimento cœperimus doceri. Sed iſtud ut ne patiamur faxis ô benigne Fili Dei, neq; experiamur intolerabile illud, horrendumq; ſupplicium, quàm grande ſit: Nam quam malum illorum bonorum portione privari, apertè quidem exprimi non poteſt. *Chryſ. Ibid.*

Loſſe not infinite joyes for vaine delights.

If it be ſo then, that the loſſe of the preſence of GOD, and endleſſe pleaſures be ſo painfull, irrecoverable and ineſtimable; and that it hath beene many times made manifeſt unto you by Scriptures, Fathers, reaſons, convincing, familiar, eaſie reſemblances; and the ſame alſo appeares, and may be clearely concluded by the third exhortation before the Sacrament in the Common-Prayer Book; to wit, that living and lying wittingly and willingly in any one ſinne againſt conſcience, robs us of all theſe infinite ever-during, unutterable joyes, and beatificall viſion, and fruition of GOD himſelfe for ever: I ſay, ſith it is both thus and thus: Let every one of us in the name & feare of GOD, as we would not for a few bitter-ſweet pleaſures, nay, ſometimes one vile luſt in this vale of teares for an inch of time, loſe unknowne delights thorow all eternity in another world, with an unſhaken invincible reſolution oppoſe all ſorts and aſſaults of ſin, with all

all motions, enticements, and temptations thereunto: Let us hold with holy *Chryſoſtome*; [a] *That it is worſe and a more wofull thing to offend* CHRIST, *than to be vexed with the miſeries of hell.* Let us profeſſe with *Anſelme*: [b] *That if we ſhould ſee the hatefulnes of ſin on the one ſide, and the horror of hell on the other, and muſt neceſſarily fall into the one, we would rather chooſe hell than ſin.* [c] It is reported alſo of *Edmund* his ſucceſſor; that he was wont to ſay: *I will rather leape into the fiery lake, than knowingly commit any ſinne againſt* GOD. Let us reſolve with another of the Ancients: *Rather to be torne in peeces with wild horſes, than wittingly and willingly commit any ſin.* See for this purpoſe twenty curbing *Conſiderations* to keep from ſin. *Inſtr. for comf. afflict. Conſc. pag.* 108.

[a] Etſi multi gehennam omniũ malorum ſupremum atque ultimũ putant: Ego tamen ſic cenſeo, ſic aſſiduè prædicabo, multò acerbius eſſe Chriſtum offendere, quã gehennæ malis vexari. *Idem in Mat. Hom.* 37. *ad fin.*

[b] Si hinc, inquit A. peccati pudorem, & illinc cernerem inferni horrorem, & neceſſitatiũ uni illorum habere immergi, priùs me in infernum mergerem, quam peccatum in me immitterem. Mallem enim purus a peccato & innocens gehennam intrare, quam peccati ſorde pollutus cœlorum regna tenere. *Anſelm. de ſimil tud. cap.* 190.

[c] Potius, aiebat, in ardentem rogum inſiluero, quàm ullum peccatum in Deum commiſero. *In marg.*

2. The *Paine of ſenſe.* The extremity, exquiſiteneſſe and eternity whereof, no tongue can poſſibly expreſſe, or heart conceive. Conſider before-hand, what an unſpeakable miſery it would be (and yet it would not be ſo much as a flea-biting to this) to ly everlaſtingly in a red hot ſcorching fire, deprived of all poſſibility of dying, or being ever conſum'd! I have ſomewhere read of the horrid execution of a Traitour in this manner: being naked, he was chained faſt to a chaire of braſſe or ſome other ſuch metall, that would burne moſt furiouſly, being fil'd with fiery heat; about which was made

The torments in hell.

made a mighty fire, that by little and little cauſed the chaire to be red and raging hot, ſo that the miſerable man [d] roared hideouſly many houres for extremeſt anguiſh, and ſo expired. [e] But what an horrible thing had it bin to have lien in that dreadfull torment eternally: and yet all this is nothing.

[d] Tyrannis piſca vix acerbiores cruciatus ullos reperit, quam vivum flammis tradere, lentè exorere, aſſare.

Ignis ſuppliciorum ultimum, gravilſimum. Sed ô mitem gehennam, ô temperatas flammas, vel millies vivum comburi! Feralis hæc ſententia: mille horas tolerare flammas, captivis inferorum longè clementior videretur, quàm ſi reo jamjam plectendo vitæ fiat gratia.

[e] Tormentum horribile prorſus, nec verbis effabile, hominem igne eminus ac lenè admoto tribus horis torreri vivum. Quodnam igitur tormentum ô Deus, quàm infandum, quàm incomprehenſum, non duas, treſvè horas, non unum alterumq; diem, non annum, annoſqué mille, ſed æternitate tota (quæ tamen nunquam tota erit) & corpus & animam uri, nec unquam comburi! Hic vox & verba deficiunt.

Fire of hell worſe than any other fire.

For, if the black fire of hell be truly corporall and taken properly, as ſome of the Fathers ſuppoſe; yet it is ſuch (ſay they) that as far paſſeth our ordinary hotteſt fire, as ours exceeds the [f] fire painted upon the wall. And it muſt be ſo, I meane, as farre ſurpaſſe our moſt furious ordinary fire, immeaſurably, unconceivably in degrees of heat, and fierceneſſe of burning. For, the one was created for comfort; the other purpoſely to torment: the one is made by the hand of man; the other tempered by the angry arme of almighty God, with all terrible and torturing ingredients, to make it moſt fierce and raging, and a fit inſtrument for ſo great and mighty a God to torment everlaſtingly ſuch impenitent reprobate rebels. It is ſaid to be *prepared*, *Matth.* 25.41. *Iſa.* 30.33. as if the all-

[f] Ignis infernalis & noſter nimium quantum differunt, & primò quidem urendi ſenſu. Noſter ignis *Auguſtino* pictus videtur, ſed ille alter verus. Diſcrimen ingens, imò vix ulla ſimilitudo veræ, ac pictæ flammæ.

Quicquid hic ſe urit, fabula eſt, jocus eſt: quicquid hic pateris, meriſſimus ludus eſt: ignium umbra ſunt ignes noſtri ad illa inferorum incendia; pœnæ quas hic dependimus delicię ſunt, ad illa nunquam deſitura tormenta.

powerfull

powerfull wisdome did deliberate, and (as it were) sit downe and devise most tormenting temper for that most formidable fire: the one is blowne by an aiery breath; the other by the angry breath of the great GOD, which burnes farre hotter than ten thousand rivers of brimstone: *The pile thereof* (saith the Prophet) *is fire and much wood, the breath of the* LORD, *like a streame of brimstone, doth kindle it.* What soule doth not quake and melt with thought of this fire, at which the very devils tremble? There is no proportion betweene the heat of our breath, & the fire that it blowes. What a fearefull fire then is that which is blowne by a breath dissolved into brimstone? which a great torrent of burning brimstone doth ever mightily blow?

Isa. 30. 33.

If hell-fire bee metaphoricall it is the worse.

If it be † metaphoricall, as *Austin* seemes some

† Dicerem quidem sic arsuros sine ullo corpore spiritus, &c. Nisi cõveniret responderi cernerẽ, talem fuisse illam flammam, quales oculi quos levavit, & *Lazarum* vidit, qualis lingua cui humorẽ exiguum desideravit infundi, quàlis digitus *Lazari*, de quo id sibi fieri postulavit, ubi tamen erant sine corporibus animæ. *Aug. de Civit. Dei. Lib. 21. 10.*

Metaphoricè loquitur de exitio reproborum, quod satis aliqui complecti non possumus, quemadmodum nec beatam, & immortalem vitam percipimus, nisi sub figuris quibusdam ingenio nostro accommodatis adumbretur unde appareat quàm inepti & ridiculi sint Sophistæ, quide illius ignis naturâ & qualitate subtilius disserunt, atq; in eo explicando variè se torquent. *Explodendæ sunt crassæ hujusmodi imaginationes, cum figuratè Prophetam loqui intelligamus, &c. Col. in Isa. c. 30 v. ult.*

Quod igni cruciandos dicit nuper metaphoricam esse locutionem admonui: idq; ex membro adjuncto apertè liquet. Neq; enim fingendi sunt è terrâ & vermes, qui infidelium corda arrodant. *Idem in Cap. 66. v. ult.*

Qui æternum illum ignem, materialem & elementarem fingunt; naturę inferioris, & superioris; temporis & æternitatis modum confundunt. Cum enim nihil materiatum & physicum capax sit proprietatum hyperphysicarum, fieri non potest, ut corporeus ignis, quem Pontificij Scholasticorum auctoritate freti, (nam Patres hic dubitanter loquuntur) in tartaro statuunt, æternitatis sit capax.—Ad hęc, cum idem ignis sit paratus Diabolo & hominibus impijs, Mat 25. 41. Ignis autem corporeus non possit agere in spiritum; planum fit, ignis imagine spirituale supplicium adumbrari.—Porrò nulla omninò causa est, cur ibi statuatur ignis corporeus, cùm vermis morsus, quo mentis æstum figurari docent Scholastici, ignis ustionem longè exuperet, ex ipsorum sententiâ. *Til. adhuc Orthodox. Syntag. P. 2 Cap. 68.*

where to intimate, and ſome moderne Divines are of mind: and as the *gold, pearles* and *precious ſtones* of the *wall ſtreets and gates* of the heavenly Ieruſalem (*Rev.*21.) were metaphoricall; ſo likewiſe it ſhould ſeeme that the fire of hell ſhould alſo be figurative: And if it be ſo; it is yet ſomething els, that is much more terrible and intolerable. [h] For as the Spirit of GOD, to ſhadow unto us the glory of heaven, doth name the moſt pretious, excellent and glorious things in this life, which notwithſtanding come infinitely ſhort; ſo doth He intimate unto us the inexplicable paines of hell, by things moſt terrible and tormenting in this world, fire, brimſtone, &c. which yet are nothing to helliſh tortures. Whether therefore it be *materiall* or *metaphoricall*, I purpoſe not here [i] to diſpute, or goe about to determine: neither is it much materiall for my purpoſe. For, be it whether it will, it is infinitely horrible and inſufferable beyond all compaſſe of conceipt, and above the reach either of humane or Angelicall thoughts. It doth not onely exceed with an incomparable diſproportion all poſſibility of patience and reſiſtance; but alſo even ability to beare it; and yet notwithſtanding, it muſt upon neceſſity be borne ſo long as GOD is GOD.

[h] Sciendum Scripturam res futuri ſæculi rerum corporearum ſymbolis & imaginibus adumbrare ſolitam; quemadmodum cœleſtia gaudia, rerum præſtantiſſimarum & jucundiſſimarum typis; ità damnatorum cruciatus rerum triſtiſſimarum & acerbiſſimarum umbraculis; verme, igne, tenebris, ſtridore dentium, catenis caliginis, ſtagno ſulphureo, &c nobis depingeret. *Idem. Ibidem. Theſ.* 40.

[i] Curioſorum imò furioſorum ignem hunc contentionis gladio, ultrà quam fas eſt, fodere. Nos, aculeatis ſubtilium quæſtionum tricis, apiniſq; tanquàm Ægyptijs pediculis in Sophiſtarum ſinu relictis, in hanc potiùs curam, toto pectore incumbere decet, ut ignem illum fidei ſcuto extinguamus; ne qualis ſit, tandem experiamur. *Idem Ibid. Theſ.* 51.

All tortures together not comparable to hell.

Take in a word, all that I intend to tell you in the point

point at this time. [k] If the ſeverall paines of all the diſeaſes and maladies incident to our nature, as of the ſtone, gout, colicke, ſtrangury, or what other you can name, moſt afflicting the body: nay, & add beſides all the moſt exquiſite and unheard of tortures, (and if you will, even thoſe of the *Spaniſh Inquiſition*) which ever were or ſhalbe inflicted upon miſerable men, by the [l] bloudieſt executioners of the greateſt tyrants, as that of him in the brazen chaire mentioned before, &c. and collect them all into one extreameſt anguiſh; & yet it were nothing to the torment which ſhall for ever poſſeſſe and plague the [m] leaſt part of a damned body! And as for the ſoule: let all the griefes, horrours and deſpaires that ever rent in peeces any heavy heart; and vexed conſcience; as of [illegible], *Spira, &c.* And let them all bee heaped together into one extremeſt horrour, and yet it would come infinitely ſhort of that deſperate rage and reſtleſſe anguiſh, which ſhall eternally torture the leaſt and loweſt faculty of the ſoule! What then doe you

[k] Poteſt quis ſibi repreſentare, quicquid unquam illetabile, luctuoſum, crudele, miſerandum, horribile vidit & audijt, quicquid ab orbe condito ſæva tyrannorum crudelitas excogitavit, quicquid ad uſque mundi occaſum ſæviſſimorum hominum immanitas invenire poterit, hoc autem omne ſi velut in faſce colligatum cum æternitate damnatorum componere — cum *Chryſoſtomo* proclamabit: Hæc omnia quę hic patimur, merus ludus & riſus ſunt, ſi cum illis ſupplicijs in contentionem veniant.

Pone, ſi libet, ignem, ferrum, & beſtias, & ſi quid his difficilius: attamen, nec umbra quidem ſunt hęc ad illa tormenta. — Nonne videmus terrenos milites principibus ſervientes, quomodo ligant, quomodo flagellant, quomodo perfodiunt coſtas, quomodo faces tormentis admoent: ſed hæc omnia ludicra, & riſus ad ſupplicia. *Chryſoſt ad Pop. Antioch. Hom 49.*

[l] *Conſider here all the horrible tortures inflicted upon Chriſtians in the Primitive times: That man in the brazen chaire: Ravillacs torments, French Story, pag. 1294. All the monſtrous cruelties thorow the Turkiſh Story: the fiery and bloudy miſeries executed upon our bleſſed Martyrs in Queene Maries time: the barbarous and prodigious butcheries of the Spaniſh Inquiſition, which the Poet brings in as the fourth Fury.*

[m] *Becauſe all the members of the body and powers of the ſoule have beene weapons of unrighteouſneſſe, man ſhall be plagued in all the parts of the body, and faculties of the ſoule by that horrid inſtrument of hellish torment, called by* CHRIST, *Fire prepared for the Devill and his angels, Mat. 25.*

think wilbe the torment of the whole body? What wilbe the terrour of the whole soule? Here both invention of words would faile the ableſt Oratour upon earth, or the higheſt Angell in heaven.

A madneſſe not to bee moved with hell-fire.

Ah then, is it not a madneſſe above admiration, and which may juſtly amaze both heaven and earth, and be a prodigious aſtoniſhment to all creatures, that being reaſonable creatures, having underſtanding like the Angels of GOD, eyes in your heads to fore-ſee the approaching wrath, hearts in your bodies that can tremble for trouble of mind, as the leaves of the forreſt that are ſhaken with the wind, conſciences capable of unſpeakable horrour, bodies and ſoules that can burne for ever in hell; and may (by taking leſſe paines in the right way, than a drunkard, worldling, or other wicked men in the wayes of death and going to hell) eſcape everlaſting paines: yet will ſit heere ſtill in the face of the Miniſtry with dead countenances, dull eares, and hard hearts, as ſenſleſſe and unmooved, as the ſeates you ſit on, the pillars you leane to, and the dead bodies you tread on, and never be ſaid, (as they ſay) never warn'd, untill the fire of that infernall lake flame about your eares! O monſtrous madneſſe and mercileſſe cruelty to your owne ſoules! Let the Angels bluſh, heaven and earth bee amaz'd, and all the creatures ſtand aſtoniſhed at it.

The anguiſh of the damned for neglecting the time of grace.

3. When ſentence is once irrevocably paſt by that high and everlaſting Iudge, and the mouth of the bottomleſſe pit hath ſhut it ſelfe upon thee with that infinite anguiſh and enraged indignation, thou

thou wilt take on, teare thy haire, bite thy nailes, gnash the teeth, dig furiously into the very fountaine of life, and (if it were possible) spit out thy bowels: because having by a miracle of mercy beene blessed all thy * life long in this gloriously illightened *Goshen* with the fairest noone tide of the Gospell that ever the Sun saw, and either diddest, or mightest have heard many and many a powerfull and searching Sermon; any one passage wherof (if thou haddest not wickedly and wilfully forsaken thine own mercy, and suffered Satan in a base and beastly maner to blindfold and baffle thee) might have beene unto thee the beginning of the new-birth, and everlasting blisse: yet thou, in that respect a most accursed wretch, diddest passe over all that long day of thy gracious visitation, like a *sonne or daughter of confusion*, without any piercing or profit at all; and passed by all those goodly * offers and opportunities, with an inexpiable neg-

* Occasio tibi nunquàdefuit, tu semper occasioni. Potuisti, & noluisti: Lue, jam lue nequitias. En tua tot tamq; graviaflagitia; cum tamen lõgè suaviùs virtuti licuisset operari quàm vitijs. Ea perditissime, inter jocos & ludos perdidisti regnum: potuisses esse fœlix æternum, modò voluisses: brevi ac leni labore beatam immortalitatẽ tibi parasses, modò voluisses. En stultissime, pro

carnis voluptatulâ, pro spurcâ, & momentaneâ oblectatiunculâ immensas vendidisti voluptates. Nimirùm tua tibi caro, quàm cœlum carior erat. Sentis jam, quas delicias sectatus fueris? Prædixi, monui, vellicavi. Sed a stum egi, nihil profeci, oleum & operam perdidi. Nunc vindico, nunc spes & res abs te segregant, sed tuâ solius culpâ. En impurissime ut delectatiunculas pauxillo temporis tẽtinctas, perdidisti omnia. Procul nunc à te honores, thesauri, voluptates beatorum, ad quas omnis tibi via intercepta est. Hæc tibi tormenta libidines tuæ pararunt, in has ignes tua te præcipitavit incontinentia: tuam illam hilaritem, sed brevem insaniam, nunc luis æterno luctu. Desperatè ploras Paradisi gaudijs privatam? Tu ipse te privasti. Ac acerbissimè doles peterne cœleste epulum neglectum? Tu neglexisti. — Differendo & negligendo huc sponte irruisti cœcus & amens, hic nunquam exiturus amplius. Nulla hic libertas, nulla salus. Despera centies, sex centies, despera millies, æternùm desperaturus, æternum moriturus, & ad mortem nullis seculis proventurus. * Hoc luctebit cor damnatorum quòd gratiam millies oblatam recusarunt millies. Indè in seipsos furentèr exardescent miseri, & assiduò sibi ipsis lugubrem hanc cantilenam occinent: ô tempus rerum omnium pretiosissimum! ô dies, ô hora plusquàm aurea, quòd evanuistis eternum non redituræ! Nos cœci & exsordes obstructis oculis & auribus libidine ferebamus, & mutuis nosmet exemplis trahebamus ad interitum

lect

lect and horrible ingratitude; and ſo now lieſt drown'd and damp'd in that dreadfull lake of brimſtone and fire, which thou mighteſt have ſo eaſily and often eſcaped. P This irkſome and furious reflection of thy ſoule upon its owne wilfull folly, wherby it hath ſo unneceſſarily and ſottiſhly loſt everlaſting joy, and muſt now live in endleſſe woe, will vexe and torture more than thou canſt poſſibly imagine, continually gnaw upon thy heart with remedileſſe and unconceivable griefe; and in a word, even make an hell it ſelfe.

P Non minùs tunc quàm gehenna nos exagitabit, quià quandò brevisſimo ſpatio temporis non inſudavimus, cœlo, & ineffabilibus bonis privati nos intelligemus. *Chryſoſt in Mat. Hom. 77.*

Eſt qui decẽ millia Philippeorum aſſequi potuiſſet adeundâ hereditate, ſed ille ignaviſſimus cauſæ ſuę indormijt, itaq; hæreditatem tàm opulentam neglexit, jamq; talibus ſerę pœnitentię furijs agitatur, ut ipſe ſibi immineat, velut ipſum diſcerpturus. Et nonnunquàm mors indè violenta ſequitur. Haud alitèr damnatorum quilibet ſeipſum ſic allatrat: Potuiſſem, auxilia non deerant, vocabar. Potuiſſem, Eheu! Potuiſſem; ſed nolui. A ſummo bono excluſiſſimus ſum in omne ævum, & uſq; in æternum non videbo lumen, quia nolui videre. Sentire tanto ſe bono privatum eſſe, & quidem ſuâ culpâ inexplicabilis, infandus erit dolor mœrorq;

Feare toleſſip the day of grace.

O then, having yet a *price in thine hand, to get wiſdome* to go to heaven, lay it out with all holy greedineſſe, while it is called *To day*, for the ſpirituall and eternall good of thy ſoule! Improve to the utmoſt, for that purpoſe, the moſt powerfull Miniſtry, holieſt company, beſt bookes, all motions of GODS Spirit, all ſaving meanes, &c. Spend every day, paſſe every Sabbath, make every prayer, heare every Sermon, thinke every thought, ſpeake every word, do every action, &c. As though when that were done, thou wert preſently after to paſſe to judgement, and to give up an exact account for it, and whatſoever els *done in the fleſh.*

Hell torment endleſſe.

4. That the conceipt of the everlaſtingneſſe of the

the torments, when they are now already ſeiz'd upon the ſoule, and hopeleſneſſe of ever comming out of hell, will be yet another hell. If thou once come there, [q] and there moſt certainly muſt thou be this night, if thou dieſt this day in thy naturall ſtate, and not new-borne; I ſay then (ſo terribly would the conſideration of eternity torture thee) that thou wouldeſt hold thy ſelfe a right [r] happy man, if thou mighteſt endure thoſe horrible paines, and extremeſt horrours no moe millions of yeares, than there be ſands on the ſea ſhore, haires upon thine head, ſtarres in the firmament, graſſe piles upon the ground, and creatures both in heaven and earth. For, thou wouldeſt ſtill comfort thy ſelfe incredibly with this thought: *My miſery willonce have an end.* But alas! This word [s] *Never* will ever rent thine heart in peeces with much rage and hideous roaring; and give ſtill new life to thoſe inſufferable ſorrowes, which infinitely exceed all expreſſion or imagination. Let us ſuppoſe this great body of the earth upon which we tread to be turned into ſand, and mountaines of ſand to be added ſtill, untill they reach unto the Empyrean Heaven, ſo that this whole mighty creation were nothing but a ſandy moun-

[q] Ite furioſi, ite & delitiis affluere ſuptemam fœlicitatem credite; hodiè vino & plumis vos mergite, cras forſitan mergendi flammis.

[r] Si nobis ſaltem concederetur ut arenoſus quiſpiam mons extolleretur amplitudine terras coæquans, faſtigio cœlum attingens, ex quo, poſt centum millia annorum advolans avicula roſtro non plus auferret, quàm eſt decima unius arenulæ pars & rursùs poſt alterum centum annorum mille, aliam arenulę unius deci-

mam partem, & parimodo aliamatę, aliam, ita ut ſpatio decies centum milliom annorum, tantum unicum arenulę unius granium de mon e illo arenoſo minueretur? quàm lęti, quàm alacres eſſemus, quòd poſt ultimam ſaltem montis totius ablationem, damnationis noſtræ finem aliquem haberemus.

[s] Ah, vel muſce, vel cuſcis punctiuncula, ſi tamen ſit æterna, quam inexplicabilis cruciatus pronunciabitur? Quis igitur horror exercebit damnatos, vel ob unam hanc, ſed aſſiduam cogitationem? Hic ignis æternum ferendus, hic ululatus æternùm audiendus, hic horror ſempiternus.

taine:

taine: let us then further imagine a little wren to come but every hundred thoufandth yeare, and carie away but the tenth part of one graine of that immeafurable heape of fand; what an innumerable number of years would be fpent, before that world of fand were all fo fetcht away? And yet, woe and alas that ever thou waft borne! When thou haft lien fo many yeares in that fiery lake, as all they would amount to, [t] thou art no nearer comming out, than the very firft houre thou enter-

[t] Damnati ſic calculum ponunt: Elapſis decem millibus annorum, adjicientur centum millia, poſt hęc centum millia, tot jungentur myriades, & milliones quot in firmamento ſunt ſtellæ, & in littore maris arenæ. Poſt quæ longiſſima annorum ſpatia, quaſi nihil de pœnis noſtris acciſum eſſet, ſic iterùm ab initio pati tormenta incipiemus: atq; ita ſine interruptione, ſine fine, ſine modo, volvetur aſſiduè noſtrorum tormentorum rota.

Ex quo poli ſunt perfecti,
Aude numero complecti
Stellas cœli, ſtillas roris,
Undas aquei fluoris,
Guttas imbris pluvialis,
Floccos velleris nivalis
Quot ſunt vere novo flores,
Quot odores, quot colores,
Quot vinaceos Autumnus
Poma legit & vertumnus:
Quot jam grana tulit æſtus,
Frondes hiemis tempeſtas.
Totus orbis animantes
Aër atomos volantes,
Pilos ferę, pecus villos,
Vertex hominum capillos:
Adde littoris arenas,
Adde graminis verbenas,
Tot myriades annorum
Quot momenta ſæculorum:
Heus adhuc Æternitatis
Portus fugit à damnatis.

Metire ſemel, iterùm ſepiùs: poſt decem annorum milliones, poſt centum mille myriadum annorum, poſt decies centies millena millia milliorum annorum, necdum finem, necdum medium, imò nondum *Æternitatis* principium deſignaſti: junge ad illa omnes hominum & Angelorum cogitationes, omnes motus & mutationes quarumvis rerum creatarum: adde his arenulas, quot non poſſent millenarum terrarum vaſtiſſimo ſinu contineri: collige deniq; in unum omnes numeros Arithmetice quadratos, cubicos quoſvis: nunc imple his numeris volumina chartarum hinc ad ſupremos cœlos uſquè, nondum *Æternitatis* durationem menſus es, tantum abeſt, ut ſis emenſus. Quamdiu igitur durabit *Æternitas*? Semper. Quandò finietur? Nunquam. Quamdiu cœlum erit cœlum, Quamdiu inferi erunt inferi, Quamdiu DEVS erit DEVS, tamdiu durabit Æternitas: tamdiu cœlum beabit Sanctos, tam diu improbos torquebunt inferi. Ne quęſo, moleſtior ſis quærendo: Apprehende ſaltem, ſi comprehendere non potes.

edſt

edſt in. Now, ſuppoſe thou ſhouldeſt lie but one night grievouſly afflicted with a raging fit of the ſtone, collicke, ſtrangury, tooth-ache, pangs of travaile, &c. Though thou haddeſt to helpe and eaſe thee a ſoft bed to lie on, friends about thee to comfort thee, Phyſitians to cure thee, all cordiall and comfortable things to aſſwage the paine; yet how tedious and painfull, how terrible and intolerable would that one night ſeeme unto thee? How wouldeſt thou toſſe, and tumble, and turne from one ſide to another, counting the clock, telling the houres, eſteeming every minute a[a] moneth, and thy preſent miſery matchleſſe and unſupportable? [x] What will it be then (thinkeſt thou) to lie in fire

[a] Sumamus noctem unicam quam à curis, aliſvè ſodicantibus cogitationibus inſomnem aut quam infeſtante calculo, urente podagra, torminibus aut dentium doloribus in nos ſœvientibus, turba-

tam exigimus. Quàm hæc talis nox longa, & inſtar hebdomadis, aut menſis eſt! Quid ſi anno toto ſic inter dolores jacendum, quid ſi annis centum, quid ſi mille annis, ſi ſex aut decem millibus annorum? Quid ſi æternum & ſine fine?

[x] *It would prooue an extreme miſery (as it ſeemes) to lie eternally vpright, and never ſtirre, euen vpon a bed of roſes: what would it be then, to ſit for euer in that fiery chaire mentioned before?* But then aboue all degrees of compariſon, *what will it be to roare euerlaſtingly in helliſh flames!* Heare my Author: Memini me legere, nec ſine admiratione, fuiſſe hominem, qui Æternitatem animo ſic perſpexerit: Quis mortalium eſt, aiebat ipſe ſecum, qui quidem ſanę mentis ſit & ratione utatur, qui regnum Galliæ, Hiſpanię, Poloniæ, regna ſanè opulentiſſima ſibi vendicet ea pactione, ut quadraginta continuos annos in lectulo roſis ſtrato, eoq; molliſſimo reſupinus jaceat? Et licet forſan non defuturus ſit, qui ad hanc conditionem deſcendat; istamen non totum triennium (res certa) ſic decumbet, quin abrumpat & dicat: ſinite, ſurgam; malo carere regnis, non dicam tribus, ſed omnibus, quàm ſic continuè, licet molliſſimè jacere, vel decem tantùm annis; necdum viginti, aut triginta, veluti pactio fiebat, annis quadraginta. Itáne res ſe habent, ut nemo ſanus reperiatur, qui ut triplici regno donetur, triginta vel quadraginta annis dicta lege decumbere velit? Quàm ergò cœca, quàm furioſa eſt inſania, ob lacerum rete, ob tresaviculas, ob ctepundia viliſſima, illud petulanter ſubire periculum, & tale deſignaſſe facinus, ob quod in candente crate, in feretro flammeo, non ſolis quadraginta, non quadringentis, nec quatuor millibus, ſed nec quater centenis millibus, ſed æternùm torquearis furijs; ô mortales, intemperatiſſimus agimur, niſi jam maturè, & in rem noſtram ſapimus. In molliſſimo lecto jacere, ſed ſemper jacere, & æternum jacere, ſupplicium foret inexplicabile. Quid jam omnium apud inferos ſuppliciorum erit cumulus ac congeries formidabiliſſima?

and

and brimſtone, kept in higheſt flame, by the unquenchable wrath of God, world without end? Where thou ſhalt have nothing about thee but darkneſſe and horrour, wailing and wringing of hands, [y] deſperate yellings and gnaſhing of teeth: thine old companions in vanity and ſin to ban and curſe thee with much bitterneſſe and rage; wicked Devils to inſult over thee with helliſh cruelty and ſcorne; the never-dying worme to feed upon thy ſoule and fleſh for ever and for ever. [z] O Eternity! Eternity! Eternity!

[y] Apud inferos ſingulariſſimũ eſt tormentũ, perpetim audire tot centenorum millium horribiliſſimos mugitus, planctus, rugitus; perindè ſi meri boves aſſentur vivi, aut ſi rapidi canes catenas rumpere luctentur, nec poſſint. Fingamus quoſcunq; aurium cruciatus, clamores hominum, latratus canum, luporum ululatus, mugitus boum, rugitus leonum, aliarum beſtiarum fremitus, fragores nubium, dejectus aquarum, & quicquid inamœnum auribus fingi poteſt: ah quam id omne nihil eſt ad Orcinianæ plebis deſperatiſſimum fletum, cujus auctarium eſt ſtridor dentium.

[z] O cœcitas humanæ gentis nullis ſat lachrymis deploranda! Ex omnibus templorum Pulpitis clamatur, Æternitas, Æternitas, Æternitas. Nos nihilominus præſenti ducimur voluptate. Adeò perire ſuave eſt.

Quis exprimat quid ſit æternitas? Quis concipiat quid ſit Æternitas? Eſt unum perpetuum *Sum*, quod præterito caret & futuro. Eſt circulus, cujus centrum ſemper, circumferentia nunquam. Cogito mille annos, cogito tot annorum millia quot ſunt momenta, ſeu puncta in toto tempore à condito mundo uſq; ad ejus conſummationem, & de æternitate nihil habeo. O Æternitas! Quis poterit par eſſe Æternitati in tormentis? *Et fumus tormenti ipſorum aſcendet in ſæcula ſæculorum, Apoc.* 14. Quid eſt *in ſæcula ſæculorum*? Volo dicere, & neſcio dicere. Illud tantùm ſcio id ipſum eſſe, quod Deus ſolus ſua infinitate ambit & complectitur.

Be not wearied in ſerving to avoid hell.

Sith it is thus then, that upon the little ynch of time in this life, depends the length and bredth, the height and depth of immortality in the world to come: even two eternities; the one infinitely accurſed, the other infinitly comfortable; loſſe of everlaſting joyes, and lying in eternall flames; ſith never ending pleaſures or paines doe unavoidably follow the well or miſ-ſpending of this ſhort moment

ment upon earth; with what unwearied care and watchfulneſſe ought we to attend that *One neceſſary thing all the daies of our appointed time, till our change ſhall come?* How ought we *as ſtrangers and pilgrims to abſtaine from fleſhly luſts? What manner of perſons ought we to be in all holy converſation and godlineſſe?* How thriftily and induſtriouſly to husband the poore remainder of our few and evill dayes for the *making our Calling and Election ſure*: In a word, with what reſolution and zeale to do or ſuffer any thing for IESVS CHRIST? * With what induſtry and deareneſſe to ply this moment, and prize that eternity!

* Quid agis miſer, perire vis? Faci'limo iſtud impendio fiet: horula una, imò vel unica parte horulæ, imò momento vel unico per itâ vel libidinem patras, quod æternum doleas.

Hic ſeriò cogitandum: Itâne homines eruditi, & humano ſenſu ſancti accuſantur, judicantur, damnantur? Quid mihi fiet miſero? Ergò animum quantis poſſum induſtriis curabo. Alii ſe, ſuamq; cuticulam curent æternitatis obliti, vigeant, floreant, cras forſan cinis & favilla. Hos ego mores nihil moror, hanc ego viam non ingredior, nam & alium viæ terminum quæro.

Concerning the joyes of Heaven,

The excellency of heaven, unutterable.

Let mee tell you before hand, that the excellency, glory, and ſweetneſſe thereof, no mortall heart, finite braine, created underſtanding can poſſibly conceive and comprehend to the life, For,

1. *Paul* tels us, 1 *Cor.* 2. 9. That *neither eye hath ſeene, nor eare heard, neither heart of man conceived* the incomprehenſible ſublimity and glorious myſteries of that heavenly wiſdome, and inexplicable divine ſweetneſſe revealed in the Goſpell: (For I take that to bee his naturall immediate meaning)

meaning:)How tranſcendently (then) unutterable and unconceiveable is the complement, perfection, the reall, actuall, and full fruition of all thoſe Evangelicall myſterious revelations, accompliſhed to the height in the higheſt heavens thorow all eternity? Where we ſhall enjoy the face and beatificall preſence of the moſt glorious and all-ſufficient GOD, as an object wherein all the powers of our ſoules wilbe ſatisfied with everlaſting delight.

The eye of man hath ſeene admirable things: Coaſts of Pearle, Cryſtall mountaines, rockes of Diamond, Golden mines, Spicy Ilands, &c. (ſo Travailers talke, and Geographers write.) [a] *Mauſolus Tombe, Dianaes Temple*, the *Egyptian* [b] *Pyramides*, and all the wonders of the world.

[a] *Mauſoleum. Mauſoli* regis Cariæ ſepulchrum, ab Artemiſiâ uxore extructum, tanta operis magnificentia, ut inter ſeptem orbis miracula fuerit numeratum.

The eare hath heard the moſt delicious, exquiſite, and raviſhing melody. Such as made even *Alexander* the Great tranſported with an irreſiſtable pang of a pleaſing rage as it were, and delightfull [c] dancing of his ſpirits, that I may ſo ſpeake, [d] *Exilire è convivio*, &c.

[b] Maximæ hujus generis in Ægypto fuiſſe memorantur circa Memphim, ſtructuræ ex quadratis lapidibus admirandæ, faſtigiatæ ultra omnem excelſitatem, quæ manu fieri poſſet, &c.

[c] Spiritus qui in corde agitant, tremulum, & ſubſultantem recipiunt aerem in pectus & indè excitantur: A ſpiritu muſculi moventur, &c. *Scalig Exercit.* 202.

[d] *Cardan. Subtil. lib.* 13.

Mans heart can imagine miraculous admirabilities, rareſt peeces, worlds of comforts and ſtrange felicities. In conceipt it can convert all the ſtones upon earth into pearles, every graſſe pile into an unvaluable jewell, the duſt into ſilver, the

the ſea into liquid gold, the aire into cryſtall. It can clothe the earth with farre more beauty and ſweetneſſe, than ever the Sun ſaw it. It can make every Starre a Sun, and all thoſe Suns ten thouſand times bigger and brighter then it is; &c.

And yet the height and happineſſe of Evangelicall wiſdome doth farre ſurpaſſe the utmoſt which the eare, eye, or heart of man hath heard, ſeene, or can poſſibly apprehend. And this ſo excellent light upon earth diſcovering the ineſtimable treaſures of hidden wiſdome in CHRIST, is but as a graine, to the richeſt golden mine, a drop to the Ocean, a little glimpſe to the glory of the Sun; in reſpect of that fulneſſe of joy hereafter, and everlaſting pleaſures above: with what a vaſt diſproportion then doth the inimaginable excellency of heavenly bliſſe ſurpaſſe and tranſcend the moſt enlarged created capacity? Infinitely, infinitely.

2. Our gracious GOD in his holy unſearchable wiſdome doth reſerve and detaine from the eye of our underſtandings a full comprehenſion of that moſt glorious ſtate above; to exerciſe in the meane time our faith, love, obedience, patience, &c. As a father ſhewes ſometimes, and repreſents to the eye of his child, a glimpſe and ſparkle (as it were) of ſome rich orient jewell, to make him love, long, pray and cry for a full ſight of it, and graſping of it in his owne hand: So our heavenly Father in this caſe. If celeſtiall excellencies, and thoſe ſurpaſſing joyes, ariſing principally from the viſible apprehenſion of the purity, glory and

Why the glory of heaven is not at full revealed.

beauty of God, were clearely ſeene and fully knowne, even by ſpeculation, it would bee no ſtrange thing, or thankſworthy for the moſt horrible Beliall, * to become preſently the holieſt Saint, the worlds greateſt minion, the moſt mortified man. But in this vale of teares we muſt live by Faith.

* Tanta eſt autem pulchritudo juſtitiæ, tanta jucunditas lucis æternæ, hoc eſt, incommutabilis veritatis, atq; ſapientiæ, ut etiamſi non liceret amplius in ea manere, quàm unius diei mora, propter hoc ſolum innumerabilis anni hujus vitæ pleni delicijs & circumfluentiâ temporalium bonorum rectò, meritóq; contemneretur. *Auguſt. de Lib. Arb. Lib. 3. Cap. ult.*

How ſmall capacity from Adams fall.

3. It is a fruit of our fall with *Adam*, and the condition of this unglorified mortall ſtate here upon earth, *to know but in part:* From which our knowledge above ſhall differ, as the knowledge of a child from that of a perfect man: as knowledge by a glaſſe, from apprehenſion of the reall object: as knowledge of a plaine ſpeech, from that which is a riddle. *It is not for us* (ſaith * one) *in theſe earthly bodies, to mount into the clouds, to pierce this fulneſſe of light, to breake into this bottomeleſſe depth of glory, or to dwell in that unapproachable brightneſſe: This is reſerved to the laſt Day; when* CHRIST IESVS *ſhall preſent us glorious and pure to His Father without ſpot or wrinkle.*

2. Cor. 13.

* Induci in nubes, penetrare in plenitudinem luminis, irrumpere claritatis abyſſos, & lucem habitare inacceſſibilem, nec temporis eſt hujus nec corporis. Id tibi in noviſſimis reſervatur, cum te mihi exhibuero gloriosum non habentem maculam aut rugam, aut aliquid hujuſmodi. *Bern. Super Cant. Serm. 38.*

The glory of heaven not comprehended without ſupernaturall illumination.

4. Our underſtandings upon neceſſity muſt be ſupernaturally irradiated and illightened with extraordinary enlargement and divineneſſe, before

we

we can possibly comprehend the glorious brightnesse of heavenly joyes and full sweetnesse of eternall blisse. It is as impossible in this life for any mortall braine to conceive them to the life, as to compasse the heaven with a span, or containe the mighty Ocean in a nut-shell. The *Philosopher* could say; that as the eyes of an Owle are to the light of the Sun, so is the sharpest eye of the most pregnant wit to the mysteries of nature. How strangely then would it bee dazeled and strucke starke blind with the excessive incomprehensible glory and greatnesse of celestiall secrets, and immortall light?

But although wee cannot comprehend the whole, yet we may consider part. Though we cannot take a full draught of that over-flowing fountaine of endlesse blisse above, yet we may taste; though we cannot yet enjoy the whole harvest, yet we take a survey of the first fruits. For, the Scriptures to this end shadow unto us a glimpse, by the most excellent, precious and desireable things of this life.

Thus much premis'd; let us (for my present purpose) about the joyes of Heaven, consider;

1. The Place, where GOD and all His blessed ones inhabite eternally. *The Place of eternall glory.*

But how can an infinite GOD be said to dwell in a created heaven?

GOD from all eternity when there was nothing, to which Hee might manifest and make knowne Himselfe is not said to dwell *How God can be in a place.*

* any where, either to have beene out of Himſelfe, or in any thing, but onely in Himſelfe. He was therefore an heaven to Himſelfe. But when Hee pleaſed He created the world; that in ſo large and goodly a Theater He might declare and conveigh His power, goodneſſe and bounty, ſome way or other, to all creatures. Eſpecially, He prepared this glorious heaven we ſpeake of, not that it might encloſe or enlarge His happineſſe: But that He might unſpeakably beautifie and irradiate it with unconceiveable ſplendour of His Majeſty and Glory; and ſo communicate Himſelfe beatifically to all the Elect, Saints and Angels, even for ever and ever. I ſaid, not that it might encloſe, conclude and confine Him: For, He is as truly without the heavens, as He is in them: And Hee is where nothing is with Him. He was when nothing was, and then He was, where nothing was beſide Himſelfe. *Before the Creation there was* properly, *neither* when nor where, *but onely an incomprehenſible perfection of indiviſible immenſity and eternity; which would ſtill bee the ſame, though neither heaven nor earth, nor any thing in them ſhould any more be.* * *But wee may not ſo place Him without the*

* *As for the place of* GOD *before the world created, the finite wiſdome of mortall men hath no perception of it: neither can it limit the ſeat of infinite power; no more than infinite power it ſelfe can be limited; for, His Place is in Himſelfe, whom no magnitude elſe can containe.* Sr. W. Rawleigh Lib. 1. Cap. 4.

Non eſt quod quæras ultrà, ubi erat antequam mundus fieret? Preter ipſum nihil erat, ergò in ſe ipſo erat. *Bern. de conſid. Lib. 5. Cap. 6.*

Antequam faceret DEVS cœlum & terram, ubi habitabat? In Se habitabat, apud Se habitabat, & apud Se eſt DEVS. *Aug. in Pſal. 122.*

Ante omnia DEVS erat ſolus, Ipſe Sibi & mundus, & locus, & omnia. Solus autem: quia nihil extra ſe cui ſit præter Illum. *Tertul. adverſus Praxean. non procul ab initio.*

* Eſt DEVS ita ubiquè, ut non tantum omnes hujus univerſi partes permeet, ſed etiam immenſa illa ſpatia quæ ſunt ſupra cœlos (quæ eſt naturæ infinitate) penetret: non tamen exiſtimes DEVM ibi eſſe, tanquam in loco poſitivo repletive, ſed tantum per immenſitatem eſſentiæ. *Eadmerus De* DEO, q. 6.

Heavens,

Heavens, as to cloath Him with any imaginary ſpace, or give the cheeke to His immenſity by any ſenſible diſtance locall. He is ſaid to be without the heavens, in as much as His infinite *Eſſence* cannot be * contained in them, but neceſſarily contines them. *He is ſo without them, or (if you will) beyond them, that altho a thouſand moe worlds were heaped up by His all-powerfull hand each above other, and all above this; He ſhould by vertue of His infinite* Eſſence, *not by free choyce of will or mutation of place, bee as intimately coexiſtent to every part of them, as He now is to any part of this heaven and earth we enjoy.* In a ſober ſenſe, * *Bernard* ſaith true; *Nuſquam eſt & ubiq; eſt:* Hee is *no where*; becauſe no place, whether reall or imaginary can comprehend or containe Him: He is *every where*; becauſe no body, no ſpace or ſpirituall ſubſtance can exclude His preſence, or avoid the penetration (if I may ſo ſpeake) of His *Eſſence.*

* *Behold, the heaven and the heaven of heavens cannot containe Thee.* 1. King. 8. 27.

* Vbi eſt? Quid dixi miſer? Sed ubi non eſt? Altior eſt cœlo, inferno profundior, latior terrâ, mari diffuſior. Nuſquâ eſt, & ubiquè eſt: Quià nec abeſt ulli, nec ullo capitur loco. *Bern. mihi Col. 303.*

This glorious Empyrean Heaven (where nothing *but light and bleſſed immortality, no ſhadow of matter for teares, diſcontentments, griefes, and uncomfortable paſſions to worke upon, but all joy, tranquillity and peace, even for ever and ever doth dwell*) is ſeated * above all the viſible Orbs, and Starry Firmament. See *Deut.* 4. 39. & 10. 14. *Ioſh.* 2. 11. *Pro.*

The glory of the higheſt heaven.

* *There is a place beyond that flaming Hill,*
From whence the ſtarres their thin appearance ſhed,
A place beyond all place, where never ill
Nor impure thought was ever harboured:
But Saintly Heroes are for ever ſaid
To keepe an ever laſting Sabbaths reſt,
Still wiſhing that, of what they are ſtill poſſeſt,
Enjoying but one joy, but one of all joyes beſt.

Fletcher, CHRISTS Victory, pag. 2. St. 6.

25.3. 1. *King.* 8.27.30.39.43.49. *Luke* 24.51. *Acts* 1.9. & 7.6. *Eph.* 4.10. 2 *Cor.* 12.2. where it is called the *third heaven.*

The three heavens.

1. The first is that whole spate from the Earth to the Sphere of the Moone; where the birds fly, whence raine, snow, haile, and other Meteors descend. See *Gen.* 7.11. *Psal.* 8.8. *Mat.* 8.20. *Deut.* 28.12. *Mat.* 6.26. where they are called τὰ πετεινὰ τοῦ οὐρανοῦ.

2. The second consists of all the visible Orbs. See *Gen.* 1.14,15. where hee calls the whole τὸ στερέωμα, *Expansion, Firmament, Heaven.* And in this He placeth the Sun, Moone, and other Starres, *Deut.* 17.3. Within this second *Extension* we comprehend three other Orbs, represented to our knowledge by their motion. Of which see * *Eustachius* Table, at pag. 94.

* Communis quidem opinio est decem tantùm esse cœlos mobiles: nempè 7 cœlos Planetarum, Cœlum Stellatum, Cœlum Crystallinum, & primum mobile. Verùm mihi valdè probabilis visa est recentiorum Mathematicorum sententia, undecim esse cœlos mobiles: ita ut inter firmamentum, & primum mobile, pro unico Cœlo Christallino, duplex cœlum constituatur, Namq; pro unico motu trepidationis, qui Cœlo Christallino tribuebatur, quem admitti non posse demonstrant, ponunt duplicem motum librationis: alterum ab Ortu ad Occasum, & è contrà, quem tribuunt nonæ sphæræ. Alterum à Septentrione ad Austrum, & è contrà, quem decimæ Sphæræ assignant. His additur undecima Sphæra, seu primum Mobile. Deniq; Theologi præter Cœlos mobiles, admittunt supremum Cœlum immobile, quod Empyreum appellant, quod sit sedes Beatorum. *De Cœlo. Q.6.*

3. The third is that where GOD is said specially to dwell; whither CHRIST ascended, and where all the blessed Ones shall bee for ever.

No

No * naturall knowledge can possibly bee had of this heaven: neither any helpe by humane arts, Geometry, Arithmetike, Opticks, Hypotheses, Philosophy, &c. To illighten us thereunto. For, it is neither aspectable nor moveable. Hence it is that *Aristotle*, the most eagle-eyed into the mysteries of nature of all Philosophers, and whom they call *Natures Secretary*; yet said, that beyond the moveable Heavens, there was neither body, *nor* * *time, nor place, nor vacuum.* But GODS Booke assures us of this Heaven of happinesse, and House of GOD, above all the aspectable mooving Orbs. 2. *Cor.* 3. 2. *Eph.* 4. 10. 1. *King.* 8. 27. 30. 39. 43. 49.

The highest heaven above sence.

* Neq; ex sensu, neq; ex motu, neq; ex effectu, aut adjuncto aliquo, sed ex solâ DEI per Scripturas revelatione nobis innotuit. *Tilen.*

* Ὅτι δὲ τόπος, οὐδὲ κενὸν, οὐδὲ χρόνος ἐστὶν ἔξω τοῦ οὐρανοῦ. *De Cœlo, Text.* 99.

And, it is the biggest and most beautifull Body of the whole creation, incorruptible, unmooveable, unalterable: wholly shining with the most exquisite glory and brightnesse of purest light: wherein, as in a confluence of all possible felicities, Iehovah, GOD blessed for ever, doth familiarly and freely communicate Himselfe to be beatifically seene, and fully enjoyed face to face of all the elect, humane and Angelicall spirits for ever. Where the glorified Body of IESVS CHRIST shines with unconceiveable splendour above the brightnesse of the Sun, &c.

The excellency of the highest heaven.

This place most excellent repleniſhed with those unknowne pleasures which attend everlasting happinesse, where GOD, blessed for ever, is seene face to face, is made admirable and illustrious by its bigneſse and beauty.

Guesse the immeasurable magnitude and beautifull signes of it,

Heaven a great city.

1. By its * deſcription, *Rev.*21. It is called Ver.10. by an excellency, *That great City, &c.* Which if it be immediately meant (as many learned and holy Divines would have it) of the glory of the Church here on earth, when both Iewes and Gentiles ſhall be happily united into one Chriſtian Body and Brother-hood, before CHRIST's ſecond comming, it is no leſſe pregnant to proove, that the Heaven of Heavens is a place moſt glorious above all compariſon and conceipt. For, if there be ſuch goodlineſſe, amplitude, beauty and majeſty in this Militant Church; how infinitely will this beauty be yet more beautified, and all this glory glorified with incredible additions in the Church Triumphant? If there be ſuch excellency upon earth, what may we expect in the Heaven of Heavens?

* Statum Eccleſiæ continuum à ſuo tempore in omnem uſq; æternitatem deſcripſit *Iohannes*, ſicut Prophetæ *Eſaias* & *Ezechiel*: quę cauſa eſt, cur non omnia iſta varietinia, vel de ſolâ Eccleſiâ, vel de ſolo Cœlo, ſed de utroq; ſimul intelligi poſſint, aut debeant, vetùm ſervatâ moderatione. Nequè enim omnia quę de Eccleſiâ ſunt, ea etiam de cœlo intelligi poſſunt. Nequè vicißim omnia quæ de Cœlo, ea ad Eccleſiam accommodari queunt.

But ye are to obſerve, that it is not the purpoſe of the HOLY GHOST *to ſet forth the juſt and full compaſſe of the Heavenly Ieruſalem: (for it is immeaſurable to our capacity) but by this great meaſure, He giveth us, as it were, ſome taſt of the largeneſſe thereof.* Gyffard upon Rev. Cap. 21.

In heaven many inhabitants.

2. By thoſe many * *Manſions* prepared for many thouſand thouſands of glorified Bodies after the laſt Day, *Ioh.*14.2. Beſides the numberleſſe numbers of bleſſed Angels; the preſent inhabitants of thoſe heavenly Palaces.

* Habitationes ſunt in cœlis, quæ ſufficiant infinitis mundis capiendis: imò virtus eſt in aſcenſione CHRISTI, ad præparandum locum infinitis etiam mundis, nedum omnibus hominibus qui in hoc uno mundo ſunt. Sed cauſa eſt in hominibus ipſis qui deſunt ſibi, nequè credunt in illum ſanguinem quo præparantur nobis illa in cœlis loca. *Rollo. in Iohan. Cap.*14.

3. By

3. By the incredible diſtance from the earth to the Starry Firmament. If I ſhould here tell you the ſeverall * computations of Aſtronomers in this kind, the ſummes would ſeeme to exceed all poſſibility of beliefe. And yet beſides, the late learnedſt of them place above the eight Sphere, wherein all thoſe glorious lamps ſhine ſo bright, * three moving Orbs more. Now the Empyrean Heaven comprehends all theſe, how incomprehenſible then muſt its compaſſe and greatneſſe neceſſarily be?

The height of the higheſt heavens.

* Mathematici alij diſtantiam Cœli Stelliferi, ſeu firmamenti metientes, numerant 16138562. miliaria Germanica: alij, ut *Bernardinus* & *Roſetus* numerãt 65257500. Age igitur;

Quantum dicit Aſtrologi à centro terræ, ad cœlum octavum ſeu firmamentum vulgò appellatum diſtantiam.

Vulgò intervallum dicitur continere Diametros terræ $10040\frac{11}{14}$

Terræ verò Diametro tribuuntur partes 120. Vnicuiq; parti milliaria 62. Quæ ducta in totum Diametrum conficiunt ſummam milliariorum 7440. Qui numerus multiplicatus per $10040\frac{11}{14}$, oſtendit diſtantiam terræ ab orbe octavo, nempè 74703180. milliariorum. *See Coſman. Ouranogra.*

Be it ſo, that the adventure of Mathematicians in this Point bee too audacious and peremptory: and that the ſubtilties, and bare names of Orbes, cannot bee certainly knowne: Yet you muſt needs bee of my Fathers mind: Dubitari non poteſt magnam eſſe Expanſi cœleſtis intercapedinem & altitudinem: ſi quidem, id teſtatur cum viſus ipſe, tùm paſſim ſacra Scripturæ: *Job* 11.8 Dicuntur cœli altiſſimi; ideóq; quantitas eorum eſt imperveſtigabilis, & altitudo homini inſcrutabilis. *Idem.* 16.8.

* Maginus *was the man, who by his admirable art of latter times added a ninth moveable Heaven: ſo that now there are three moveable Heavens above the Firmament, as our Maſters in that Profeſſion teach us.* See Maginus his Theoriques. Euſtachius followes him. De Mundo & Cœlo, pag. 64, 65.

4. By conſidering, what a large Expanſion and immenſity the mighty LORD of heaven and earth is like to chuſe for revealing His glory in the higheſt and moſt tranſcendent manner to all His nobleſt creatures; infinitely endear'd unto Him by the bloody death of His deareſt Sonne, even the

The immenſity of the higheſt heavens.

the *Son of His love*, thorow all eternity. Who doth all things like Himſelfe: if He love, it is with a free, infinite, and eternall love: if Hee worke, He makes a world: If He go out with our Hoſts, the *Sun* ſhall *ſtand ſtill* if need be, and the *Starres* muſt *fight:* if He come againſt a people, He will make His ſword *devoure fleſh*, and His *arrowes drinke blood:* if He be angry with the world, He brings a floud over the whole face of the earth. If He ſet His affection upon a mortall worme, that trembles at His Word, and is weary of ſinne; He will make him a King, give him a Paradiſe, crowne him with eternity: if He builds a houſe for all His holy Ones; it muſt needs be a *None-ſuch*; moſt magnificent, ſtately and glorious, farre above the reach of the thoughts of men.

The worth of the higheſt heaven.

5. What a ſpacious and ſpecious inheritance; what a rich, ſuper-eminent and ſumptuous Purchaſe and Palace do you thinke was the precious blood of the Son of GOD by its inestimable price and merit, able to procure at the hands of His Father, for His *Redeemed?*

The brightneſſe of the higheſt heaven.

Let us here alſo lay hold upon ſome conſiderations, whereby we may behold (at leaſt) ſome little glimpſes of the admirable glory of its light.

1. To ſay nothing of that glorious projection and transfuſion of Æthereall light, both of the Sun and of the Starres, of the ſix magnitudes, which by Aſtrologicall computation, conſtitute * three

* *See Caſman. Aſtrol. p. 1. cap. 4.*

* Vt in nullum numerum ponamus, aut Veneris, aut Mercurij ſydera, nec computemus ſtellas novem, quas obſcuras, aut quinque, quas rubeas appellant, vel nebuloſas: nullo etiam numero habeamus infinitas alias, quæ ſexto ordine ſunt minores.

hundred

hundred Suns at the leaſt, (whence ariſeth a maſſe of ſhining beauty) upward into the Empyrean Heaven; which *Patricius* endeavours induſtriouſly to proove; I ſay, to paſſe it by as a groundleſſe [a] conceipt; let us take a ſcantling, as it were, and eſtimate of the incomparable brightneſſe and ſplendour of the higheſt heaven; by that which Orthodoxe Divines ſoberly tell from *Rev.* 21. and other places; to wit, that it is *verus ἀκήρατος*, wholly light, not like the Starry Firmament, beſpangl'd here and there with glittering ſpots: but all as it were, one [b] *great Sun*. From every Point powring out abundantly whole rivers, as it were, of pureſt heavenly light, &c. Hence with alluſion to brighteſt things below; it is ſaid to have a wall

* Nihil temerè hic vel aſſeverare, vel inficiari debeo, Novi interim, Beatorum domicilium illud, ſupremum cœlũ depingi lucidiſſimum ſub imagine novæ *Hieroſolymæ. Apoc.* 21.23. Dicitur: *Non eget Sole & Lunâ, ut luceant in eâ. Nam gloria* DEI *illuſtravit eam: & Lucerna ejus eſt Agnus.* Quid hinc mi Patrici? De ſententiâ *Iohannis*: *Aliam eſſe lucem cœleſtis gloriæ, aliam Solis & Lunæ: Non opus eſſe Sole* (ait) *& Lunâ*: Negatio eſt ſydereæ lucis. Opponitur ei affirmatio divinæ lucis & glorioſæ, quę proficiſcitur à DEI gloriâ & Agno Filio DEI. *Ibid.*

Neq; urbs iſta eget Sole &c.) Non negat, quin Sol & Luna in firmamento ſuum retentura ſint lumen: ſed ait ſupremum illud cœlum, longè præſtantiori luce ſplendere, nec opus habere tali Sole & Lunâ. Gloria inquit DEI *ipſa verus deus*. Diſcrimen facit inter *ἀίδιον* gloriam DEI, & inter *φῶς* quo ipſa urbs illuſtratur. Gloria DEI majeſtas eſt DEI, luxq; illa, Deitas ipſius, quam inhabitare DEUS dicitur, Ea omnibus eſt inacceſſa, & corporeis oculis inviſibilis. Ab hac majeſtate verò pro bene placito voluntatis DEI, lumen creatum proficiſcitur, quo tota urbs ſplendet: & quo electis etiam communicato, efficit DEUS, ut ipſum plenè, & quaſi facie ad faciem cognoſcant. *Zanch. De Caelobeato. Cap.* 4.

[a] Cœlum Beatorum eſt imprimis lucidiſſimum, eóq; verus ἀκήρατος: Hoc eſt totum & omni ex parte luminoſum ac ſplendidum. Non enim eſt ſicut firmamentum varijs ornatum ſtellis, eóq; alibi lucidum: alibi verò non ita lucidum, ſed totum eſt pellucidum. Eſt enim perindè atq; ſi totum ſit quidem Sol maximus, & omnia ſuo ambitu complectens. Neq; lux illa eſt ſimilis luci ſtellarum, neq; etiam ejuſdem generis. Sed eſt lux verè divina, licèt creata: idcircò quia lux eſt alterius generis, & lux eſt gloriæ, non penetrat huc ad nos uſq; : oculis tamen corporeis futuro ſæculo à nobis videbitur. *Idem Ibid.*

of

of *Iaſper*, building of *gold*, a foundation of *precious ſtones*, and gates of *pearles*. Being cleare as *Criſtall*; ſhining like unto *glaſſe*; tranſparent in brightneſſe as a *molten looking glaſſe*. It may be, thoſe places may alſo in latitude of ſenſe intimate and include this glorious viſible light I ſpeake of, *Coloſſ.* 1. 12. *Pſal.* 36. 9. 1. *Tim.* 6. 16.

Ancient Divines alſo apprehended this glorious beauty and brightneſſe in the bleſſed heaven.

* Incomparabilitèr clara eſt civitas æterna: ubi victoria, ubi veritas, ubi dignitas, ubi ſanctitas, ubi vita, ubi æternitas. De vitâ æternâ.

The eternall City (ſaith * *Auſtin*) *is incomparably bright and beautifull; where there is victory, verity, dignity, ſanctity, life, eternity.*

Oh how brave, how beautifull, how glorious, how glittering, how gorgeous, how admirable a City is this! For if the gates be of pearle, and the ſtreets of gold; then what are the inner roomes? What are the dining chambers? And what are the lodging roomes? O how unſpeakable is the glory of this city; that Kings ſhall throw downe their Crownes and Scepters before it counting all their pompe and glory but as duſt in reſpect of it? And the magnificence and pompe of all the Potentates of the earth ſhall here be laid downe. And albeit none of the Kings and Nobles of the Gentiles might be admitted into the old Ieruſalem, *yet all the Gentiles that believe ſhall be admitted into this new* Ieruſalem, *and made free Denizons thereof for ever.* Dent upon the Rev.

I might tell you here of many other probable ſingularities about this celeſtiall palace, and that from the hand of ſome godly and learned Divines: To wit, [That this third Heaven is not penetrable by any creature; whereas the other two are paſſable by the groſſeſt Bodies, ſo that it is ſaid to open to the very Angels, *Iob.* 1. 51. Who, though they be able to penetrate all things under it, yet are they no more able to enter that Body, than they are to paſſe into one anothers natures. Hence it comes to paſſe, that the third Heaven gives way to Angels, ſoules and bodies of men to enter in by miracle: God making way by his power, where nature yeelds no paſſage. For, it is without pores, and cannot poſſibly extend or contract it ſelfe into a large or ſtraiter compaſſe. *That,* Tertium hoc & ſummum cœlum, in medio non eſt corpus ſolidum: ſed ineſt aura aliquis cœleſtis quæ ſupplet defectum aeris corporibus glorificatis: In qua etſi pori non ſunt, in nobis tamen pori erunt, in quibus erit hęc natura cœleſtior, quæ etiam aeris vicem ſupplebit ad ſermonem. In cœlo enim uſuri ſumus Hebreâ linguâ: 1. Nam natura ibi redibit, quæ primitùs hanc linguam tenuit, 2. Confuſio linguarum maledictior fuit. *And this* aura cœleſtis (*ſay they*) *ſhall maintaine life eternally, and be anſwerable to our conſtitution, even as this aire is, &c.*] *But as I would my ſelfe by no means confidently entertaine, ſo will I never obtrude upon other any thing in this or any other divine point; but that onely which is grounded* (either directly and immediately, or by good and ſound conſequence) *upon* God's *ſure Word.*

If

If those which be condemned (saith *Basil*) *be cast into utter darknesse; it is evident that those which walked worthy of* God, *have their rest in superceleſtiall light.*

2. Beſides the ſuperexcellency of its native luſtre, that I may ſo ſpeake, this bleſſed heaven wil yet be made infinitely more illuſtrious and reſplendent by all the moſt admirable and amiable ſhining glory of that deareſt raviſhing object, to a glorified eye, the glorified Body of Iesvs Christ. In reſpect of the beauty and brightneſſe whereof, all ſydereal light is but a darkſome mote, and blackeſt mid-night. See *Matth.* 17.2. *The brightneſſe of* Christs *glorified body.*

3. Adde hereunto the incredible and unſpeakable ſplendour of many millions of glorified Saints, whoſe bodies alſo will out-ſhine the Sun. See *Mat.* 13.43. *Phil.* 3.21. *Dan.* 12.3. Who are ſaid to ſhine *as the brightneſſe of the Firmament, as the Starſ, Dan.* 12.3. *as the Sun, Mat.* 13.43. To be like Christ Himſelfe, *Iohn* 3.2. And to *appeare with Him in glory, Col.* 3.4. *The ſplendour of glorified Saints.*

Now, what a mighty and immeaſurable maſſe of moſt glorious light will reſult and ariſe from that moſt admirable illuſtrious concurrence, and mutuall ſhining reflexions of the Empyrean Heaven more bright and beautifull than the Sun in his ſtrength, the *Sun* of that ſacred Pallace, and all the bleſſed Inhabitants? All which every glorified eye ſhall be ſupernaturally inlarged, enabled, and ennobl'd to behold and enjoy in a kindly and comfortable manner with ineffable delight and everlaſtingneſſe!

4. If the porch and firſt entry be ſo ſtately and glorious, *The brightneſſe of* Gods *preſence.*

glorious, garniſhed and beſpangl'd with ſo many bright ſhining Lights and beautifull Starres: What workmanſhip and rare peeces, what majeſty and incomprehenſible excellencies may wee expect in the Palace of the great King, and the heavenly habitations of the Saints and Angels? * How full of beauty and glory are the chiefe roomes and Preſence-Chamber of the great and royall Monarch of Heaven and Earth?

Meditate on the glory of heaven.

O with what infinite ſweeteſt delight may every truly gracious ſoule, bathe it ſelfe before-hand, even in this vale of teares, in the delicious and raviſhing contemplation of this moſt glorious Place, wherein he hath an eternall blisfull manſion moſt certainly purchaſed and prepared for him already, by the bloud of IESVS CHRIST! Let us therefore (as an holy Divine would have us) *ſpend many thoughts upon it; Let us enter into deepe meditations of the ineſtimable glory of it: Let us long untill we come to the fingering and poſſeſſion of it: even as the heire longeth for his inheritance. --- Let us ſtrive and ſtraine to get into this golden Citie; where ſtreets, walls and gates, and all is gold, all is pearle: nay, where pearle is but as mire and dirt, and nothing worth. O what fooles are they, who deprive themſelves willingly of this endleſſe glory for a few ſtinking luſts! O what mad men are they, who bereave themſelves of a roome in this Citie of Pearle, for a few carnall pleaſures! O what bedlams and humane beaſts are they; who ſhut themſelves out of theſe everlaſting habitations, for a little tranſitory pelfe! O what intolerable ſots and ſenſeleſſe wretches are all ſuch, who wilfully barre themſelves*

out

out of this Palace of infinite pleasure, for the short fruition of worldly trash and trifles?

2. In a second place, let us take notice of some names, titles and epithets attributed to heavenly joyes, eternall glory, which may yet further represent to our relish their incomparable sweetnesse and excellency. They are called,

Titles attributed to heaven.

1. A *Kingdome*, *Mat.* 25.34. *Luke* 12.32. Now a Kingly Throne is holden the top and crowne of all earthly happinesses: the highest aime of the most eager and restlesse aspirations and ambitions of men. A confluence it is of riches, pleasures, glory, all royall bravery, or what mans heart can wish for outward welfare and felicity. * What stirres and stratagems, what murders and mischiefes, what mining and counter-mining, what mysterious plots and machivillian depths, what strange adventures and effusions sometimes even of bloudy seas, to catch a Crowne? Witnesse *Lancaster* and *Yorke*, nay all habitable parts of the earth, which from time to time have become bloudy cock-pits in this kind.

1. *A Kingdome.*

* *Who hath not observed what labour, practice, perill, bloud shed, cruelty, the Kings and Princes of the world have undergone, exercised, taken on them and committed, to make themselves and their issues Masters of the world.* S. W. Rawleigh.

2. An *Heavenly Kingdome*, *Mat.* 7.21. And 18. 3. to intimate, that it surpasseth in glory and excellency all earthly kingdomes, as farre as heaven transcendeth earth, and unconceiveably more.

2. *An heavenly Kingdome.*

3. *The Kingdome of* GOD, *Acts* 14.23. A Kingdome of GOD's owne making, beautifying and blessing; who doth all things like Himselfe, as I said before: replenished and shining with Majesty, pleasures and ineffable felicities, beseeming the glorious Residence of the King of Kings.

3. *A Kingdome of* GOD.

4. An

4. An Inheritãce

4. An *Inheritance*, *Acts* 20. 32. Not a tenement at will, to bee possessed or left at the landlords pleasure; but an inheritance seeled upon us, and sealed unto us by the deerest and highest price that ever was payed, which will be 2 orient, precious and acceptable, after as many millions of yeares, as you can thinke, as it was the very first day it was powred out and payed.

5. A glorious inheritance.

5. A *rich and glorious inheritance*, *Ephes.* 1. 18. Fit for the Majesty and mercy of Almighty GOD to bestow; the unvaluable bloud of His Son to purchase, and *the dearely Beloved of His Soule* to enjoy.

6. The inheritãce of Saints.

6. An *Inheritance of the Saints in light*, *Colos.* 1. 12. Every word sounds a world of sweetnesse.

7. An incorruptible inheritance.

7. An *Inheritance incorruptible, and undefiled, and that fadeth not away*, 1. *Pet.* 1. 4. There can never possibly be the least diminution, much lesse any abolishment of the least glimpse of heavenly glory. But all blisse above will be as fresh and full innumerable yeares hence, as at our first entrance, and so thorow all eternity.

8. A Crowne.

8. *A Crowne of righteousnesse*, 2. *Tim.* 4. 8. Fairly come by, and full deerely bought. A *Crowne of life*, *Iam.* 1. 12. A *Crowne of glory*, 1. *Pet.* 5. 4. *Glory* it selfe, *Rom.* 9. 23. Nay, an *exceeding exceeding eternall waight of glory*, 2 *Corinth.* 4. 17. Which Crownes, Kingdomes, Pearles, Iewels, Feasts, &c. do but weakely shadow out unto us. A *superlative transcendent Phrase* (saith one) *such as is not to be found in all the Rhetoricke of the Heathens, because*

they

they never wrote of ſuch a theme, nor with ſuch a ſpirit,

9. *Fulneſſe of joy, everlaſting pleaſures, Pſal.16. 11. A ſwift flowing river and torrent of pleaſures, Pſal.36,8.* The very *joy* of our LORD and Maſter, *Matth.25.21.* 9. Fulnes of joy.

3. In a third place, let us conſider the beauty and bleſſedneſſe of glorified Bodies. *The beauty of glorified bodies.*

I doe not here curiouſly enquire with the Schoole-men; whether the glory of the body doth ſpring originally out of the bleſſedneſſe and beautifull excellency of the ſoule, and ſo redounds upon the body, by a continued conſtant influence, as *Aquinas* thinks. Or, (which I rather follow) that thoſe excellent endowments and heavenly ſplendours are originally and diſpoſitively implanted by GODS hand in the reformed body, onely perfected and actuated (as it were) by the glorious ſoule, as *Bonaventure* ſuppoſeth. Sure I am in generall, they ſhall be made *like the glorious body of* CHRIST, *Philip 3.21.* And that is happineſſe and honour enough, inexplicable, ſupereminent.

Beſides their freedome from all defects and imperfections, diſeaſes and diſtempers, infirmities and deformities, * maimedneſſe and monſtrous

* Reſtat ergò, ut ſuam recipiat quiſque menſuram, quam vel habuit in juventute, etiamſi ſenex eſt mortuus: vel fuerat habiturus, ſi antè eſt defunctus. *Aug. de Civit.* DEI. *Lib. 22. Cap. 15.*

Circa triginta annos definierunt eſſe, etiam ſeculi hujus doctiſſimi homines, juventutem. *Idem Ibid.*

Reſurgent omnes tàm magni corpore, quàm vel erant, vel futuri erant, vel futuri erant in juvenili ætate. *Idem Ibid. Cap. 16.*

Quibus omnibus pro noſtro modulo conſideratis & tractatis, hæc ſumma conficitur, ut in reſurrectione carnis in æternum eas menſuras habeat corporum magnitudo, quas habebat, perficiendæ ſive perfectæ, cujuſcunq; indita corpori ratio juventutis, in membrorum quoq; omnium modulis congruo decore ſervatur. *Ibid. Cap. 20.*

All the bodies of the Elect ſhall ariſe in that perfection of nature, whereunto they ſhould have attained by their naturall temper and conſtitution, if no impediment had hindered: and in that vigour of age, that a perfect man is at about three and thirty years old, each in their proper ſexe. So ſaith ſom worthy Divine, whoſe name I forgot to note when I tooke his Saying.

ſhapes, infancy, or decrepitneſſe of ſtature, &c. From want of meate, drinke, mariage: for wee ſhall be *like the Angels of* God *in heaven*, Matth. 22.30. We ſhall *hunger no more, neither thirſt any more*, Rev.7.16. of ſleepe; for there ſhall be no wearying of the body, or tyring the ſpirits; for, we ſhall live by the all-ſufficient Spirit of God, which never needs refreſhing: of phyſicke; for, we ſhall enjoy * perpetuall impregnable health: a glorified body cannot poſſibly be diſtempered; either by inward contrariety of elementary qualities; or any outward contagion, or hurtfull impreſſion: of aire; to coole our heat, or keepe us from ſtifling: of clothes; for, we ſhall be clothed *with long white robes* of immortality, Rev.7.9. which can never bee worne out; but ſhall be ſo beautifull and glorious; that like the Sun, we ſhall be beſt adorned, when we have no other covering, but our owne reſplendent Majeſticall brightneſſe: of Sun; for *the glory of* God *ſhall illighten that heavenly city*; and the *Lambe ſhall be the light thereof*, Rev.21.23. Of any thing; for, God *ſhall be unto us All in All*, 1.Cor.15.28.

* Aſtruere licet, ſanitatẽ vitę futurę ità vigere, & immutabilem, ac inviolabilem fore: ut ineffabili quadam dulcedine ſuavitatis totum hominem repleat, & omne quod alicujus in ſe viciſſitudinis, mutabilitatis, aut læſionis ſuſpicionem prætendere queat, procul arceat, atq; repellat. *Anſelm. de ſimilitud. Cap.54.*

Endowments of the body in heaven.

I ſay, beſides an everlaſting exemption, and priviledge from all ils, paines, miſeries; our bodies ſhall be gloriouſly crowned with many poſitive prerogatives, marvellous excellencies, high and heavenly endowments.

1. *Immortality.*

1. *Immortality*, 1.Cor.15.54. Glorified bodies can never poſſibly die. They ſhall laſt as long as God Himſelfe, and run parallell with the longeſt line of eternity. In which reſpect alſo, our condition

condition is a thouſand times more happy and glorious, than if we had ſtood ſtill with *Adam* in his innocency and felicity. If ſo, he could but have conveighed unto us bodies immortall * *potentiâ non moriendi ex Hypotheſi*, as they ſay; that is, endowed onely with power of not dying, if ſo and ſo: but now they ſhall be immortall *impotentiâ moriendi*, that is, ſhine for ever in the higheſt heavens with impoſſibility of ever periſhing.

* Immortalitas ſumitur quadrifariam: Pro

1. Impotentia moriendi abſoluta, & natura. Sic ſolus DEVS immortalitatem habet, 1. Tim. 6. 16.

2. Impotentia moriendi ex gratia creationis: ſic Angeli & animæ humanæ ſunt immortales.

3. Impotentia moriendi ex gratia doni: ſic cœlum novum, terra nova, corpora beatorum immortalitatem habebunt.

4. Potentia non moriendi ex aliqua Hypotheſi, licet in ſe ſit mortale. Sic homo ante peccatum erat immortalis corpore, ex Hypotheſi unionis cum anima originaliter perfecta, immortali.

2. *Incorruptibleneſſe*, 1. *Corinth.* 15. 42. 54. For, every glorified body ſhall for ever bee utterly impaſſible, and un-impreſſionable with any corruptive quality, action, or alteration. Whether, 1. By the power of ſome peculiar glorifying endowment implanted in the body, or redounding from the ſoule upon the body for that purpoſe: Or, 2. From an exquiſite temper and harmony of the Elementary qualities freed everlaſtingly from all poſſibility of any angry contrariety and combate: Or, 3. Which ſeemeth moſt probable and approoved by the learned'ſt Schoole-men, from an exact ſubjection of the body to the ſoule, as of the ſoule to GOD: I ſay, whe-

2. *Incorruptibleneſſe.*

ther ſo or ſo, I doe not here enquire or contend; but leave all alterations in this kinde to the curious diſquiſitions of ſuch idle and ill-exercis'd Divines. The teſtimony of GODS never-erring Spirit (in the cited place) is more than infinitely ſufficient to aſſure every Chriſtian heart, that our raiſed bodies, reformed by the All-mighty glorious hand of GOD, ſhall never more be expoſed to violence or hurt from any externall agent: or obnoxious to the leaſt diſpoſition towards any inward decay, putrefaction or diſſolution.

3. Potency. 3. Potency, 1. *Corinth.* 15. 43. Our ſoules are in nature, ſubſtance, and immateriality like the Angels of GOD: One of which killed in one night an hundred foureſcore and five thouſand, 2. *Kings* 19. 35. And therefore little know wee, though the edges, excellency and executions may bee dul'd and drown'd in our heavy, fraile, ſinfull bodies, of what might and power they may bee originally. But then, when to the ſoules native ſtrength, there is an addition of glorifying vigour, and GODS mighty Spirits more plentifull inhabitation; and it ſhall alſo put on a body, which brings with it, beſides its owne peculiar inherent power, an exact ſerviceableneſſe and ſufficiency apted and apportion'd to the ſoules higheſt abilities and

and executions; * how incredibly powerfull and mighty may we ſuppoſe a Saint in heaven ſhall be?

* In futuro igitur, ut jam præſtabimus, & ſic juſtus ortus erit, ut etiam ſi velit, terram commovere poſſit. *Auſtin de ſimilitud. Cap* 32.

Verùm præſtabunt viribus, quicunq; ſupernis viribus aſſociantur civibus, in tantum, ut nullatenus illis quiſquam obſiſtere valeat, vel ſi movendo quid, aut evertendo voluerit, à ſuo ſtatu quin illicò cadat. Nec in eo quod dicimus majori laborabunt conatu, quàm nos modò in oculorum noſtrorum motu. Ne quæſo ſimilitudo illa Angelorum noſtro excidat ab animo quam adepturi ſumus in futuro; quatenus ſi in hac fortitudine, aut in his quæ dicturi ſumus ad exemplum non occurrit, vel ipſa per quam Angelis adæquabimur, ad ea comprobanda proſit. Si igitur in quibus Angelos valere conſtat, noſtra nihilominus fortitudo valeat: neminem autem qui dubitet puto exiſtere, Angelos ea quę volunt fungi fortitudine. Cum igitur ſimiles eis fuerimus, nunquam imbecilliores illis erimus. Sed fortaſſis quæreret aliquis, quid nobis tunc illa fortitudo præſtabit, cum ſingulis tam convenienter, ut convenientiùs nequeant ubiq; diſpoſitis nihil immutandum, nihil evertendum, nihil ſtatuendum ſit, in quo vires ſuas exercere poſſit? Qui hoc dicit, paucis nobiſcum quid in hujuſmodi habeat uſus humanus attendat, & videbit quia non ſemper omnibus quę habemus, & quæ nos habere non parùm gaudemus actu utimur. Sicut verbi gratia, ipſo viſu poteſtate aliqua nonnullarum ſcientia rerum, & multis in hunc modum: ſic & tunc de qua agitur fortitudine erit. Sola namq; poſſeſſio nobis grata erit, & exultatio grandis: licet in actu nequaquam ſit neceſſaria nobis cunctis, ut dictum eſt, in ſuo ſtatu convenienter locatis. Hęc eadem queſtio, ſi aut de velocitate, aut de aliquâ beatitudinis partium movetur, hac ſolutione, ſi non aptiorem lector invenerit, ſolvatur. *Ibid.*

4. *Spiritualneſſe*, 1. *Cor.* 15. 44. Not that our bodies ſhall be turned into ſpirits, but imployed ſpiritually. Or more fully thus: 4. *Spiritualneſſe.*

1. Becauſe they ſhall be fully poſſeſſed with the * Spirit, which dwelling primarily and above

* Corpus glorioſum perfectè movebitur Spiritu

DEI: ſicut movetur ab animâ: non quod anima tunc ſit ceſſatura movere aut agere: ſed quod ipſa quoq; plena ſpirituali luce, & perfectione corpus ſpirituali ter tunc movebit, ut cibo, potu, veſtitu Aere, calore nullo indigeat amplius. *Par.*

Excitatur corpus ſpirituale] Hoc eſt vitam & Eſſe ſuum non tam habens ab animâ iſtâ ejuſq; facultatibus naturalibus: (Quanquam etiam tum eadem hæc anima noſtra conjungetur cum eodem ipſo corpore noſtro, & per eam etiam tum vivemus) tamen corpus quod excitabitur, non tam habebit vitam & Eſſe ſuum ab eâ quam à Spiritu illo CHRISTI, quia ità, ut ſic loquar, animabit & animam iſtam & corpus iſtud, ut totus homo glorioſus inſtar ipſius CHRISTI conſpiciendus ſit. *Rolloc. in Rom. Cap.* 5.

measure in CHRIST our head, is communicated from Him to us His members; so that then we shall no more live by our animall faculty, nor need for preservation of life meat, drinke, sleepe, clothing, physicke, or the former naturall helpes. In which respect they cease to be naturall bodies, being freed from those animall faculties of nourishing, increasing, and multiplying by generation. They shall no more live by vertue of food and nourishment thrice concocted: first, in the stomach, &c. but shall be spirituall and heavenly, living without all these helpes, as the Angels in heaven do.

2. Because they shall in all things become subject to the Spirit of GOD; and be wholly, perfectly, and willingly guided by Him, with a spirituall, Angelicall, most absolute, and free obedience. *As the spirit serving the flesh may not unfitly be called carnall; so the body obedient to the soule* (saith * *Austin*) *is rightly termed spirituall.*

*Sicut spiritus carni serviens non incongruè carnalis, ita caro spiritui serviens rectè appellatur spiritualis: non quia in spiritū convertetur, sicut nonnulli putant, eò quod scriptum est: *Seminatur corpus animale, resurgit corpus spirituale*: Sed quià spiritui summâ & mirabili obtemperandi facilitate subdetur, usq; ad implendam immortalitatis indissolubilis securissimam voluntatem omni molestiæ sensu, omni corruptibilitate & tarditate detracta. Non solum enim non erit tale, quale nunc est in optimâ valetudine, sed nec tale quidem quale fuit in primis hominibus ante peccatum. Qui licet morituri non essent, nisi peccassent, alimētis tamen ut homines utebantur, non spiritualia, sed adhuc animalia corpora gestantes. *De Civit.* DEI *Lib.* 13. *Cap.* 20.

Non potestas, sed egestas edendi ac bibendi talibus corporibus auferetur. Vnde & spiritalia erunt, non quià corpora esse desistent, sed quià spiritu vivificante subsistēt: *Idem Ibid. Cap.* 22.

Activeneſſe.

3. By reason of their * activeneſſe, nimbleneſſe, agility: whereby they shall be able to moove from

* Corpus Sanctorū resurget spiritale, quià velocitate, levitate, perspicuitate spiritibus erit æquale. *Idem Tom.* 9. *p.* 2. *Mihi pag.* 1084.

place

place to place with * incredible ſwiftneſſe and ſpeed; not being at all hindered by their weight. *An heavy lumpe of lead, that ſinkes now to the bottome, being wire-drawne as it were by the workman into the forme of a boat, will ſwimme,* (ſaith *Auſtin:*) *And ſhall not* GOD *give that ability to our bodies, which the Artificer doth to the lead? &c.*

* Erunt illa corpora, ut animus agilia, ut Sol, perſpicua. Quam citò enim nunc animus ab Oriente in Occidentem cogitatione pervenit; tam citò, tunc illud corpus illuc pervenire poterit. *Ibid.*

Sed velocitas quæ pulchritudine non minus amatur tanta nos comitabitur, ut ipſis Angelis Dei æquè celeres ſimus, qui à cœlo ad terras & è converſo dicto citius dilabuntur. —Hujus quoq; velocitatis exemplum in radio Solis licet intueri, qui ſtatim orto Sole in plagâ Orientali pertingit uſq; ad ultima plagæ Occidentalis, ut in eo perpendamus non eſſe impoſſibile, quod de noſtrâ dicimus futurâ velocitate: præſertim cum rebus animatis ſolcat ineſſe major velocitas, quàm inanimatis. Huic etiam Radio Solis ſimile exemplum velocitatis habemus in nobis. Radius quippè oculorum noſtrorum in ſublevatione palpebrarum uſq; ad cœlum pertingit, & ictus earum totus in ſemet ac integer redit. *Auſtin de ſimilitud. Cap 51.*

Glorified bodies cannot be in many places at one inſtant.

Here ſome of the Schoolemen moove an idle unneceſſary queſtion: to wit; *Whether glorified Bodies moove from place to place in an inſtant?*

For they may well know out of the Principles in Philoſophy, and Rules of ſound reaſon, that it is utterly impoſſible, and implies contradiction:

That a body ſhould in an inſtant be in many places at once.

But if a glorified body moove from place to place in an inſtant: it will neceſſarily follow that the ſame body is in an inſtant, *In termino à quo, locis intermedijs & termino ad quem ſimul*; in the beginning, middle, and end of the ſpace, thorow which it paſſeth at once; which is more than utterly

impossible, and quite destroyes the nature of a true Body.

I would rather interpret those words of *Austin*; [*Certè ubi volet spiritus, ibi protinus erit corpus*; the body will presently be there where the soule would have it] of extraordinary speed, and incredibly short time; *Aquinas* cals it * *imperceptible*. So that I doubt not, but that a glorified Saint desiring to be in such or such a place a thousand miles off, after the very first bent of his will that way, would be there in an * incredibly lesse time, than thou wouldest imagine.

* Corpus gloriosum movetur in tempore, sed imperceptibili propter brevitatem. *Supplem.* 3. *pag.* 48. *Art.* 3.

* *But not in an Instant, as* Aquinas *his argument demonstrates unanswerably thus:* In motu locali spatium & motus & tempus simul dividuntur, ut demonstrative probatur in 6 Physic. Sed spatium quod transit corpus gloriosum per suum motum, est divisibile: Ergo & motus divisibilis est, & tempus divisibile, instans autem non dividitur. Ergo & motus ille non erit in instanti. *Ibid. Sed contra*]

Bellarmine *then erres in his Art of Well dying translated into English by O. E. pag* 215, *saying:* The Saints having the gift of agility can in a moment passe from place to place — from East to West, &c. (*if he speake properly.*)

5. *The glory of bodies in heavē.*

5. Glory, 1. *Corinth.* 15. 43. The bodies of the Saints in heaven shall be passingly beautifull, shining, and amiable.

* Omnis corporis pulchritudo est partium congruentia, cum quandam coloris suavitate. — Proindè nulla erit deformitas, quam fecit incongruentia partium: ubi & quæ parva sunt corrigentur: & quod minus est quàm decet, undè Creator novit, inde supplebitur: & quod plus est quàm decet, materiæ servatâ integritate, detrahetur. Coloris porrò suavitas quanta erit, ubi justi fulgebunt sicut Sol in regno Patris sui? *De Civit.* D. 1. *Cap.* 19.

Two things (according to * *Austin*) concurre to the constitution of beauty:

1. *Excellent proportion of bodies in heaven.*

1. A due and comely proportion; an apt, and congruent symmetry and mutuall correspondency

cy of all the parts of the body: or in a word, well-favouredneſſe.

2. Amiableneſſe of colour; a pleaſing mixture of thoſe two lively colours, of white and red. I add a third: *2. Perfect colour.*

3. A cheerfull, lively, lightſome aſpect. When the two former materials (as it were) are pleaſantly enliv'd and actuated by a lively quickneſſe and modeſt merrineſſe of countenance, *Whereupon,* (ſaith the Moraliſt) *it is not the red and white, which giveth the life and perfection of beauty: but certaine ſparkling notes, and touches of amiable cheerfulneſſe accompanying the ſame. In beauty* (ſaith another) *that of favour is more than that of colour; and that of decent & pleaſing motion, more than that of favour. That is the beſt part of beauty, which a picture cannot expreſſe, &c.* *3. Lively aſpect.*

All theſe concurre in eminency and excellency in glorified bodies. *A concurrence of excellencies in glorified bodies.*

1. An exquiſite feature and ſtature, beautified by GODS owne bleſſed all-mighty hand, with the utmoſt of created comlineſſe, and matchleſſe proportion.

2. Not onely ſweeteſt mixture of livelieſt colours; but alſo a bright ſhining ſplendour of celeſtiall glory.

3. And both theſe actuated to the life, preſerved in perpetuall freſhneſſe and oriency, and quickened ſtill with new ſupply of heavenly activeneſſe and amiableneſſe by a more glorious ſoule; (for, if the brightneſſe of the body ſhall match the light of the Sun; what, doe you thinke, will bee the glory of the ſoule?) and by an infinitely

infinitely more glorious ſpirit, which ſhall plentifully * dwell in them both for ever.

* Vt anima iſta dum exercet functiones ſuas in corpore impertit ei colorem & totam hanc externam corporis gloriam: ita tum cum Deus erit omnia in omnibus, Spiritus Christi in nobis habitans, induet corpora noſtra glorioſiſſima, quibuſq; qualitatibus. *Rollock in Iohan. Cap. 5.*

Amplification of the glory of bodies in heaven.

Amplifie the glory of our bodies in heaven from ſuch places as theſe: *Dan.* 12.2. *Mat.* 13.45. *Phil.* 3.20,21. *Col.* 3.4.

From which the ancient Fathers alſo thus collect and affirme:

* Si vel cum micantibus Solis radijs futura nobis corpora contulerimus, nihil tamen pro illius ſplendoris dignitate explicabimus. *Serm. de miſericordia.*

If we ſhould compare (ſaith * *Chryſoſtome*) *our future bodies even with the moſt gliſtering beames of the Sun; we ſhall yet ſay nothing, to the expreſſion of the excellency of their ſhining glory.*

* In illâ ſiquidem vitâ pulchritudo juſtorum Solis pulchritudini, qui ſeptemplicitèr, quàm modò ſit, ſplendidior erit, adæquabitur. Vnde ſcriptum eſt, Fulgebunt juſti, ſicut Sol in conſpectu Dei. *De ſimilitud. Cap.* 50.

The beauty of the juſt in the other life (ſaith * *Anſelme*) *ſhall be equall to the glory of the Sun, though ſevenfold brighter than now it is.*

* Hujus quoq; corporis claritas tantum Solem excellit, quantum Sol in claritate noſtrum corpus præcellit. *Apud Auguſt. Tom.* 9. *p.* 2. *Mihi pag.* 1085.

*The * brightneſſe of a glorified body doth as farre excell the Sun, as the Sun our mortall body.*

Then ſhall the righteous ſhine forth as the Sunne, in the Kingdome of their Father]

Not

*Not (ſaith * Chryſoſtome) becauſe they ſhall not ſurpaſſe the brightneſſe of the Sun; but, becauſe that being the moſt glittering thing in the world, hee takes a reſemblance thence towards the expreſſing of their incomparable glory.*

* *Tunc fulgebunt juſti, ſicut Sol in regno Patris eorum.* Non quiâ Solis etiam ſplendorem non ſuperabunt, ſed quando nihil fulgentius Sole videmus, propterea re apertiſſimâ nobis ad exprimendum uſus eſt. *In Mat. Hom.* 12.

Glorified eyes impaſſible.

But how can there be ſo much beauty and delightfull amiable aſpect in ſuch intenſive and extraordinary brightneſſe? Or what pleaſure can we take in beholding ſuch extremely bright and ſhining bodies! Sith we find by experience, that there is farre more content and delight in looking upon a well-proportioned object, beautified with a pleaſant mixture of colours, than in ſeeing the Sun, though it ſhould not ſo dazle, and offend the eyes.

For ſatisfaction herein, we muſt know, that the * glorified eye ſhall become impaſſible, elevated farre above all mortall poſſibility, and fortified by an heavenly vigour, to apprehend and enjoy all celeſtiall light and glory with much raviſhing contentment and inexplicable delight.

* Neq; in eo loco claudendi erunt oculi, nè fortè à nimio ſplendore lædantur: nam & ipſi oculi beati erunt, ac per hoc impaſſibiles & immortales; qui enim lumine gloriæ confortabit oculos mentis, ne videntes DEVM facie ad faciem, opprimantur à gloriâ; idem etiam dote impaſſibilitatis confortabit oculos corporis, ut ſine læſione cernant non Solem unum, ſed innumerabiles.

How brightneſſe ſeene in heaven.

Secondly: that omnipotent mercifull hand of GOD, which will raiſe our bodies out of the duſt, and reforme them anew, can cauſe light and colour to

to concurre and consist in excellency, in glorified bodies.

Those things which according to nature can consist together; the one or both being *in gradu remisso*, (as they say) *abated of their height*, can by divine power consist together *in gradu intensissimo suæ speciei, in their excellency*: but it is so with light and colour according to nature: *ergo, &c.* as * *Durandus* one of the acutest Schoolemen makes good by arguments. Whether shall colour or light be seene? * Why not both in a most delicious admirable mixture?

* *Lib. 4. Dist. 44. Q. 3.*

* Corporis gloria naturam non tollet, sed perficiet: unde color qui debetur corpori ex naturâ suarum partium, remanebit in eo, sed superaddetur claritas ex gloriâ animæ. Sicut etiam videmus corpora colorata ex naturâ sui, Solis splendore relucere, vel ex aliquâ aliâ causâ, extrinsecâ, seu intrinsecâ. *Aquin. Suppl. 3. p. Q. 85. Art. 2. ad 3um.*

In noctilucis simul stant color & lux, ut apparet ad sensum, & sic videtur quod virtute divinâ corpora gloriosa possunt simul esse colorata & lucentia. *Dur. Lib. 4. Dist. 44. q. 3.*

The exercise of the senses in heaven.

Heere the Schoolemen according to their wont do curiously inquire, discusse and determine the manner of the acts, exercise and objects of all the senses. They say not only; 1. That the eye shall delightfully contemplate CHRISTS glorious body, the shining bodies of the Saints, the beauty of the Empyrean Heaven, &c. 2. The eare drinke up with infinite delight, the vocall harmony of Hallelu-jahs, &c. But also audaciously undertake to define without any good ground or sound warrrant, many particulars about the other senses, not without much absurdity, and unspiritualnesse. But let it be sufficient for us, without

searching

searching beyond the bonds of sobriety, to know for a certaine that every sense shalbe filled with its severall singularity and excellency of all possible * pleasure, and perfection.

* In illa futura vita delectatio quædam ineffabilis bonos inebriabit, & inestimabili dulcedine sui totos eos inenarrabili abundantia satiabit. Quid dixi totos? Oculi, aures, nares, os, manus, guttur, cor, jecur, pulmo, ossa, medullæ, exta etiam ipsa, & cuncta sigillatim singulaq; membra eorum, in communi tam mirabili delectationis & dulcedinis sensu replebuntur, ut verè totus homo torrente voluptatis DEI potetur, & ab ubertate domus ejus inebrietur. *Anselm. de similitud. Cap. 57.*

4. In a fourth place; let us take a glance of the vnutterable happinesse of the Soule. *The Soules beatitude.*

I should be infinite and endlesse, if I did undertake to pursue the severall glories, felicities, and excellencies of every faculty of the soule: and when I had done, ended with the utmost of all both Angelicall and humane understanding and eloquence, come infinitely short of expressing them to the life; I will at this time but give you a taste onely, in the understanding Part:

And that shall be extraordinarily and supernaturally enlarged and irradiated with the highest illuminations, largest comprehensions, and utmost extent of all possible comfortable knowledge, of which such a creature is capable. *Much knowledge.*

1. Humane knowledge of Arts, Nature, created things, is delicious and much desired: Witnesse, *The excellency of knowledge.*

1. The wisest Heathens, and best Philosophers, who were so ravished but even with a dimme glimpse of this knowledge, that in comparison thereof they have contemned all the riches, pleasures, and preferments of the world.

2. That

2. That wiſe ſaying: *A learned man doth as farre excell an illiterate, as a reaſonable creature a brute.*

3. The extraordinarily exulting and triumphant cry of the famous Mathematician, hitting after long and laborious diſquiſition upon ſome abſtruſe excellency of his Art: * *I have found it, I have found it.*

* Εὕρηκα, Εὕρηκα.

4. That paſſage in an Epiſtle of *Æneas Silvius* to *Sigiſm. D.* of *Auſtria*: * *If the face of humane learning could be ſeene, it is fairer and more beautifull than the Morning and Evening Starre.*

* Cujus facies, ſi videri poſſit, pulchrior eſt quàm Lucifer, & Veſperus.

5. *For the pleaſure and delight of knowledge and learning* (ſaith * another) *it farre ſurpaſſeth all other in nature: for ſhall the pleaſures of the affections ſo exceed the ſenſes, as much as the obtaining of deſire and victory exceedeth a ſong or dinner? And muſt not (of conſequence) the pleaſures of the intellect or underſtanding exceed the pleaſures of the affections? We ſee in all other pleaſures, there is a ſatiety; and after they bee uſed, their verdour departeth; which ſheweth well, they be but deceipts of pleaſure, and not pleaſures; and that it was the novelty which pleaſed, and not the quality. And therefore we ſee, that voluptuous men turne Friers; and ambitious Princes turne melancholy. But of knowledge there is no ſatiety: But ſatisfaction and appetite are perpetually interchangeable; and therefore appeareth to be good in it ſelfe ſimply, without fallacy or accident.*

* *Advancement of Learn. Lib. 1. pag. 44.*

Now this learning ſhall then be fully perfected, and raiſed to the higheſt pitch: ſo that the leaſt and loweſt of the Saints in heaven ſhall farre ſurpaſſe

ſurpaſſe: in cleare contemplation of the cauſes of all naturall things, and concluſions of Art, the deepeſt Philoſophers, greateſt Artiſts, and learnedſt Linguiſts that ever lived upon earth.

There are many difficulties and doubts in all kinds of humane learning, which have from time to time exerciſed the braveſt wits: but by reaſon of the native dimneſſe of our underſtanding, never received cleare reſolution and infallible aſſent. As,

Difficulties in humane learning

Whether the Elementary formes bee in mixt Bodies; 1. *Corrupted.* 2. *Remitted* only. 3. Or, *Entire?* Whether the celeſtiall Orbs be moved by *Angels* or *internall formes?* Whether there be three diſtinct ſoules in a man; 1. *Vegetative.* 2. *Senſitive.* 3. *Rationall:* Or one onely in ſubſtance, containing vertually the other two? How all the * φαινόμενα, *Appearances* in the Æthereall Heaven, may bee trulieſt, and with leaſt exception maintained: whether by *Excentricks* and *Epicycles:* or onely by *Concentricks:* or the Earths motion: or the motion of the Starres in the heavens; as fiſh move in the ſea, and birds in the aire? &c. So the beſt wits are inextricably puſl'd alſo, about the *Sympathy* and *Antipathy* of things, *Alchymie*, cauſe of Criticall daies.

* Peculiariter apud Aſtrologos τὰ φαινόμενα dicuntur, quæ apparent in cœlo, &c.

The myſts about theſe and many things moe, ſhall be diſpel'd out of our minds, by a cleare ſunne of a new and excellent knowledge: ſo that wee ſhal be exactly acquainted with the cauſes, natures, beginnings, of-ſprings, and ends of all creatures, and created things.

2. We

Errors & doubts resolved in heaven.

2. We shall clearely see and comprehend the vanity and rottennesse of all Hereticall cavils, Antichristian depths, Popish imposture, the very bottome of that most wicked and abhorred *Mysterie*: the true, full, and sweet meaning of all GODS blessed Booke; whether *Iobs* wife bid her husband blesse or curse GOD: whether *Iphtah* sacrific'd his daughter, or onely consecrated her to virginity: whether *Naaman* was a true, or unsound convert: what is the meaning of that place, 1. *Corinth.* 11.10. And that, 1. *Cor.* 15.29, &c.

Deepe mysteries knowne in heaven.

3. We shall with wonderfull ravishment of spirit, and spirituall joy, be admitted to the sight of those sacred secrets and glorious mysteries: 1. Of the holy Trinity; into which some Divines may audaciously dive, but shall never be able to explicate: 2. Of the Vnion of CHRISTS humanity to the divine nature; and of the faithfull to CHRIST: 3. Of the causes of GODS eternall counsell in Election and Reprobation: 4. Of the Angels fall: 5. Of the manner of the Creation of the world, &c.

Knowledge of one another in heaven.

4. We shall know one another: For,

1. All comfortable knowledge shall be so farre from being abolished, that it will be inlarged, increased, and perfected:

But to know one another is a comfortable knowledge.

Therefore we shall know one another.

Our knowledge shall be perfected: For, *We shall know as we are knowne*, 1. *Cor.* 13.12. Which is set out by comparison of the lesse: That our knowledge then, shall differ from that now, as the knowledge

knowledge of a *child* from that of a *perfect man*; by a *glasse*, from seeing the *thing it selfe*; that of a *plaine speech*, from a *riddle*. Why then should wee doubt of knowing one another? especially, sith our Saviour CHRIST setteth forth the state of the blessed by the knowledge one of another, Mat. 17. And as the knowledge is perfect, so the memory. In nothing must our knowledge be empair'd but better'd.

2. We shall then enjoy every good thing, and comfortable gift, which may any way increase and inlarge our joy and felicity:

But meeting there, knowing then, and conversing for ever with our old deare Christian friends, and all the glorious Inhabitants of those sacred Palaces, will mightily please and refresh us with sweetest delight.

Therefore we shall know one another.

All in heaven shall know each other.

Society is not comfortable, without familiar acquaintance: Be assured then, it shall not bee wanting in the height and perfection of all glory, blisse, and joy. Nay, our minds being abundantly and beatifically illuminated with all wisdome and knowledge, we shall be enabled to know not only those of former holy acquaintance; but also strangers, and such as we never knew before; even all the faithfull, which ever were, are, or shall bee. We shall be able to say: this was Father *Abraham*, this King *David*, this Saint *Paul*: this was *Luther*, *Calvin*, *Bradford*, *&c.* this my Father, this my Sonne, this my Wife, this my Pastour, this the occasioner of my conversion, &c. as may bee

Proofe that in heaven we shall know one another

gathered by proportion out of GOD's Booke.

2. If * *Adam* before the fall had that measure of illumination, that hee knew *Eve*, and from whence she came, at the first sight: much more shall our knowledge in heaven, and highest happinesse be enlarged in this kind.

* Rectè hinc colligitur nos in vita æterna, depositis omnibus ignorantiæ & cœcitatis nebulis etiam nos invicem, & omnes Sanctos, quos nunquam vidimus agnituros. Si enim *Adamus* virtute imaginis divinæ concreatæ *Evam* de corpore suo sumptam, cum è somno evigilasset, illicò agnovit: Quomodò non etiam, secundum eandem imaginem transmutati de gloria in gloriam, à DOMINI Spiritu, Sanctos & beatos ejusdem corporis membra agnoscemus? *Kemnit. Harm. Evang. Cap.* 87.

Suntne homines in vitâ æternâ se mutuò agnituri?

Vtiq; qui pleni futuri sunt SPIRITV SANCTO & sapientiâ, sicut *Adam* ante lapsum adhuc retineri integritatem imaginis DEI, *Evam*, quam nunquam viderat, & undénam esset, nemine dicente, agnovit. *Gen.* 2. 23. *Bucan. Loc.* 39.

* *Petrus & qui cum ipso erant, videntes Mosen & Eliam in gloriâ, eos noverunt*, licèt priùs illos nunquam viderint. Vndè verò hoc? Non certè ex imaginibus & statuis, quibus uti Iudæis non fuit concessum: nec ex notitijs naturalibus, quæ in rebus cœlestibus penitùs sunt cœcæ: sed ex solâ gratia DEI, quæ incredibilem hanc sapientiæ & cognitionis lucem animis Apostolorum infudit.

2. If the Apostles accompanying CHRIST in His transfiguration, and vouchsafed but a taste and glimpse (as it were) of glorification, were * able thereby to know *Moses* and *Elias*, whom they had never seene: how much more shall we, being fully illuminated, and perfectly glorified in heaven, know exactly all the blessed ones, though never acquainted with them upon earth?

Vt ergò *Samuel* ex DEI inspiratione *Saulem* agnovit, nunquam antèa visum, 1. *Sam.* 9. 17. Et quemadmodum *Iohannes* in utero intra alvum B. Virginis, CHRISTVM DOMINVM suum agnovit: ita SPIRITVS SANCTI radijs horum etiam mentes fuerunt illustratæ. *Kemnit. loc. suprà cit.*

Petrus in monte in mortali corpore *Mosem*, & *Eliam* quos nunquam viderat, revelatione interna cognovit, Mat. 11. 34. *Bucan. loc. supra cit.*

3. CHRIST tels the Iewes, *Luke* 13. 28. That they

they *ſhall ſee Abraham, and Iſaac, and Iacob, and all the Prophets in the kingdome of* GOD, and therefore know them: * And *Dives* is ſaid to know *Abraham* and *Lazarus* in ſo great a diſtance, *Luke* 16. Whence I argue thus: if the damned know thoſe who are ſaved, though they have never ſeene them; much more ſhall the glorified Saints, now plentifully endued with all knowledge, and ſupernaturally illightened by the HOLY GHOST.

* *Boni bonos in Regno, & mali malos in ſupplicio agnoſcunt. Si enim Abraham Lazarum minimè recognoviſſet, nequaquam ad Diviten in tormentis poſitum, de tranſacta ejus contritione loqueretur, dicens, quòd mala receperit in vita ſua. Etſi mali malos non recognoſcerent, nequaquàm Dives in tormentis poſitus, fratrum ſuorum etiam abſentium meminiſſet. Quomodò enim præſentes non poſſet agnoſcere, qui etiam pro abſentium memoria curavit exorare? Qua in re illud quoq; oſtenditur quod nequaquàm ipſe requiſiſti: Quià & boni malos, & mali cognoſcunt bonos. Nam Dives ab Abraham cognoſcitur, eſt diviti cognitus, quem mitti precatur ex nomine dicens: Mitte Lazarum, ut intingat extremum digiti ſui in aquam, & refrigeret linguam meam. In qua videlicet cognitione utriuſq; partis cumulus retributionis excreſcit: ut & boni amplius gaudeant, qui ſecum eos lætari conſpiciunt quos amaverunt; & mali dum cum eis torquentur, quos in hoc mundo, deſpecto DEO, dilexerunt, eos non ſolùm ſua, ſed etiam eorum pœna conſumat. Greg. Dial. Lib. 4. Cap 33.*

Many of the ancient Fathers are of the ſame mind: (Whoſe authority I never urge for neceſſity of proofe; GODS bleſſed Word is ever more than infinitely all-ſufficient and ſuper-abundant for any ſuch purpoſe: but onely; either, 1. Sometimes in ſome ſingular Points to ſhew conſent: or 2. In our controverſies againſt the Antichriſtians, Antinomiſts, Neopelagians, &c. Or, 3. When ſome honeſt paſſage of ſanctification, or ſeaſonable oppoſition to the corruption of the times, is falſely charged with novelty, ſingularity, and too much preciſeneſſe.)

Whyteſtimonies of Fathers are produced.

1. There was a Widow in *Auſtins* time, who craved very importunately both by word and writing, ſome conſolations from him, to ſupport her under that incomparable croſſe of her husbands loſſe, and widow-hood; and as it may ſeeme, ſhe deſired to know whether ſhe ſhould know him in the ſecond life. For the firſt, he hits upon the ſweeteſt, mightieſt, and moſt ſoveraigne comfort which could poſſibly be imagined. **You can by no meanes (*ſaith he) *thinke your ſelfe deſolate; who enjoyes the preſence* and poſſeſſion *of* IESVS CHRIST, *in the inmoſt cloſet of your heart by faith.* About the other, he anſwers peremptorily: **This thy husband, by whoſe deceaſe thou art called a widow, ſhalbe moſt knowne unto thee.* And tels her further, *that there ſhall be no ſtranger in heaven*, &c.

* Non te deſolatam putare debes, cum in interiore homine habeas præſentem CHRISTVM per fidem in corde tuo. *Epiſt. 6. ad Hali.*

* Hic autem & conjux tuus, cujus abſceſſu vidua diceris, tibi notiſſimus erit. —Cùm venerit DOMINVS, & illuminaverit abſcondita tenebrarum, & manifeſtaverit cogitationes cordis, tunc nihil latebit proximum in proximo, nec erit, quod ſuis quiſque aperiat, abſcondat alienis, ubi nullus erit alienus. *Ibid.*

2. *In* * *the Elect* (ſaith another) *there is ſomthing more admirable; becauſe they do not onely acknowledge thoſe whom they knew in this world; but alſo, as men ſeene and knowne, they know the good, whom they never ſaw.*

* Fit autem in electis quiddam mirabilius, quia non ſolùm eos agnoſcunt, quos in hac vitâ noverant; ſed velut viros viſos ac cognitos, recognoſcunt bonos quos nunquam viderunt. *Greg. lat. ſupra cit.*

3. *There* (ſaith * *Anſelm*) *All men ſhalbe knowne of every ſeverall man, and every ſeverall man ſhalbe knowne of all.*

* Ibi à ſingulis omnes, ibi ab omnibus ſinguli cognoſcentur. Nec quemquam omninò latebit, quâ patriâ, quâ gente, quâ ſtirpe quis editus fuerit, vel quid etiam in vitâ ſuâ fecerit. *Anſelm. de Similitud. Cap. 59.*

Againe,

Againe, * *Conceive if thou canst, how comfortable that knowledge will be, by which, as thou of all others, so all others shall be knowne of thee in that life.*

* Perpende, si vales, quàm grata sit illa sapientia illa, qua tu ficut ab omnibus, sic omnes à te cognoscentur in vità illa. Ibid. Cap. 61.

A folly to enquire after the glory of heaven, and not to walke in the way that leadeth to it.

Yet let me tell you before I passe out of the Point; that this for the most part is the curious *Quere* of carnall people; who feeding falsly their presumptuous conceipts with golden dreames, and vaine hopes of many future imaginary felicities in the world to come, whereas in the meane time they have no care at all, use no meanes, take no paines, to enter into the holy path, which leades unto that blessed place. It is even, as if one should busie himselfe much, and boast what he will do in New-England when he comes thither; and yet (poore man) he hath neither ship, nor money, nor meanes, nor knowledge of the way, nor provision before hand for his comfortable planting there.

What kinde of knowledge there is in heaven of one another.

To coole and confront such lazie, idle, and vaine curiosities; take notice: that we shall not know our old acquaintance by former stature, feature, favour: so vast a distance and difference will there be betweene a mortall and glorified body: neither in a worldly manner. In which respect saith *Paul*, 2. *Cor.* 5. 16. *Henceforth know wee no man after the flesh: yea though wee have knowne* CHRIST *after the flesh, yet now henceforth know we Him no more.* Our mutuall knowledge one of another in heaven shall not be in outward and worldly respects, but divine and spirituall, as we know

them in CHRIST, by the illumination of the Spirit.

We ſhall know the Angels in heauen.

5. We ſhall know the ſpirituall ſubſtances, offices, orders, excellencies of the Angels: the nature, immortality, operations and originall of our owne ſoules, &c. In a word, all things * knowable.

* Sapientia quam omnes in hac vitâ non utiliter amant, tanta in futurâ vitâ bonis erit, ut eorum quæ ſcire voluerint, nihil ſit quod ignorent. Bonus enim perfecta quæ DEVS eſt ſapientiâ replebitur, eamq; facie ad faciem intuebitur, quam dum ità perſpexerit, creaturæ totius naturam videbit, quæ in DEO mellus quàm in ſeipsâ conſtitit. Tunc etenim juſti cuncta ſcient quæ DEVS fecit ſcienda, tàm ea quæ præterita, quàm ea quę poſtmodùm ſunt futura. *Anſelm. de ſimilitud. Cap. 54.*

Cum electi antiquos patres in illa æterna hæreditate viderint, eis incogniti per viſionem non erunt, quos in opere ſemper noverunt. Quiâ enim illic omnes communi claritate DEVM conſpiciunt; quid eſt, quod ibi neſciant, ubi ſcientem omnia, ſciunt? *Greg. Dialog. Lib. 4. Cap. 33.*

Neq; ſola viſio DEI ſanctis hominibus in cœlo promittitur, ſed etiam omnium rerum, quas fecit DEVS. Hic quidem in terris cernimus per ſenſum videndi, ſolem, & lunam, & ſtellas, & terras, & maria, & flumina, & animantia, & arbores, & metalla. Sed mens noſtra nihil omninò cernit; *i.e.* nullam ſubſtantiam creatam perfectè novit, non differentias eſſentiales, non proprietates, non vires, ac nè animam quidem ſuam homo videt, ſed more cœcorum palpando effecta, & diſcurrendo per rationem aliquid cognitionis acquirit. Quale ergò gaudium erit, cum intelligentia noſtra revelata facie manifeſtè videbit naturas omnium rerum, differentias, proprietates, vires? Et cum quanta exultatione obſtupeſcet, cùm videbit exercitum Angelorum innumerabilem, quorum nullus cum alio in ſpecie convenit, & differentias omnium & ſingulorum perſpicuè intuebitur? *De ætern. Felicit. Lib. 3. cap. 2.*

When we ſhall know GOD *in heaven, we ſhall in Him know the* manner *of the works of* Creation, *the myſteries of the works of our Redemption: yea, ſo much knowledge as a creature can poſſibly conceive and comprehend of the Creator and his workes.* P. P.

How GOD *ſhall be knowne in heauen.*

6. We ſhall be beatifically illightened with a cleare and glorious ſight of GOD Himſelfe: which Divines call *Beatificall Viſion.*

About which the Schoolemen audaciouſly diſcourſing, fall upon differing conceipts.

1. Some ſay, GOD ſhall then be knowne by

2.

a *Species* representing the divine Essence: and by a *Light of glory* elevating the understanding by a supernaturall strength.

2. Others, That the divine Essence shall be represented to the glorified understanding, not by any *Species*, but immediately by It Selfe: yet they also require *light of glory* to elevate and fortifie the understanding by reason of its weakenesse, and infinite disproportion and distance from the incomprehensible Deity.

3. Others hold, that to the cleare vision of GOD, there is not required a *Species* representing the divine Essence, as the first sort suppose; nor any created light elevating the understanding, as the second sort think: but onely a change of the naturall order of knowing. It is sufficient (say they) that the divine Essence be immediately represented to a created understanding. Which, though it cannot be done according to the order of nature, as experience tels us: (For, we so conceive things; first having passed the sense and imagination.) Yet it may be done according to the order of divine grace, &c. *See Durand. Lib. 4. Dist. 49. q. 2.*

But it is sufficient for a sober man to know, that in heaven we shall see Him *face to face*.

FUNERALL NOTES

Vpon my Patron, Sir AVGVSTINE NICOLLS Knight, Iudge of the Common Pleas.

Mourning for the dead to be moderate.

And here by your good leaves, I will be bold to make benefit of the instant occasion, because it is very seasonably coincident with the Point; And Presse from that the practice of this last mortifying motive. These artificiall Formes of sadnesse, and complementall representations of sorrow in blacks and mourning weeds, are nothing for my purpose: neither do I desire to stirre up or renew in any man thoughts of heavinesse, or griefe of heart, which he might conceive and nourish by reason of some particular interest in the bounty, love, person, and worthy parts of the departed: many times men are too forward and overflowing in those tender offices, and last demonstrations of naturall affection. And therefore my counsell in such cases is; that we would shew our selves Christians: and by the sacred rules of Religion ever preuent that unseasonablenesse and excesse, which many times with a fruitlesse torture doth tyrannize over the hopelesse hearts of meere naturall men.

Publike losses to be laid to heart.

The Point that I would principally presse, and perswade unto, is a Christian, and compassionate taking to heart, the publike losse, that every one of us may upon that occasion be truly humbled in himselfe,

himselfe, and bettered in his owne soule. And I tell you true, especially in these times, this losse is great.

He was a reverend and learned Iudge, a Prince, and a great Man in Israel: nay a God upon earth, for so are Iudges stiled by the Spirit of GOD, *Psal.* 82. 6. Though he be departed this life like a man, and fallen as one of the Princes.

Iustice Nicolls *place.*

All I say, is either from my owne certaine knowledge; or concurrent testimony above exception. I would not speake a word, which I thinke not in my conscience to be true, to be heire of his possessions. It may be affection may make me deliver things something passionately, and more unto the life. Meditation is passion.

But these are nothing; they are but bare titles, in respect of any true worth.

He was really remarkable, and renowned for very speciall judiciary endowments, and sufficiencies; and those aided and attended with many worthy additions of morality, and subordinate abilities. As first,

1. Such calmnesse in his affections, and moderation of his passions (as I never saw) even in his ordinary cariage. He might have been a mirrour (me thinks) in this point even amongst the exactest Moralists. And they say, that appeared most eminently in his publike passages and executions of justice. And how needfull a vertue this is to a Iudiciall Place, those may best conceive, who either feele, or but consider what a cruell and intolerable thing it is for an ingenuous man to stand before a Iudge, who is prejudicately and passionately transported with anger, malice, or hatred against the party to be sentenced.

2. Patience to heare the basest, both parties, all they could say. And unwillingnesse to lend his eare to the one, without the others presence.

Patience in hearing causes.

3. A great and happy memory.

Happy memory.

4. Singular sagacity in searching and diving in-

Sagacity.

to

to the ſecreteſt and utmoſt circumſtanc es (ſo far as was poſſible) of the cauſes that came before him, that he might give the more righteous judgement.

Pitifulneſſe in the cauſe of bloud

5. A marvellous tenderneſſe, and pitifull exactneſſe in his inquiſitions after bloud. Holding, on the one ſide, the life of a man very precious: and yet, on the other ſide, perſwaded of the truth and terrour of that place, *Numb.* 35. 33. *For bloud, that defileth the land, and the land cannot be cleanſed of the bloud that is ſhed therein, but by the bloud of him that ſhed it.* But yet all theſe, whatſoever you apprehend, in my conceipt had not beene much worth, though good in their owne nature; neither (to tell you true) ſhould I have ſo much as nam'd them, had they not been aided, (as it were) and managed with three other moſt noble and neceſſary vertues, eſpecially in theſe times, which actuated them (as it were) and gave them their life and luſtre.

Love of integrity

1. A love to integrity, the right and truth in all his judiciall courſes, which (for any thing I know, or could ever heare) no man living upon juſt ground can or will contradict.

Deteſtation of bribery.

2. With a conſtant and reſolute heart-riſing againſt bribery and corruption; the curſed bane of all goodneſſe, honeſty, and good conſcience, whereſoe'er it comes. And to this, that high place he worthily held about the Prince, can give royall atteſtation: where he qualified fees to his owne loſſe; and proteſted his reſolution, and all poſſible oppoſition to all offers for offices, with this reaſon: he would have them come in cleare-han-

handed, that they might deale honeſtly in their places. And his owne followers, to whom hee gave a charge at his firſt entrance to a judiciall place, that they ſhould not meddle, nor make any motions to him, that he might be ſecur'd from all appearance of corruption. And, as I am credibly inform'd, his ordinary reading of great letters, and rejection of gratuities after judgement given.

Oppoſition againſt Popery & other corruptions.

3. With a noble and unſhaken reſolution, and mighty oppoſition of Popery: and that without reſpect or feare of any greatneſſe, as we have evident demonſtration. Now of this we need no further teſtimony (though there be very pregnant and plentifull beſides) than the preſent triumph of the Papiſts; and barbarous inſultations of that bloudy and murdrous generation. And eſpecially in yonder Countrey of Lancaſhire, and thoſe Northerne Parts; where he ſhooke the pillars of Popery more valiantly and ſucceſsfully, than any theſe many yeares. Officers in thoſe Parts obſerv'd, that in his two or three yeares, he convicted, confin'd, and conform'd moe Papiſts than were in twenty yeares before. And that laſt charge he gave at *Lancaſter* in his laſt Circuit but one, (for I meddle not with the laſt of all) for law-learning, earneſtneſſe and excellency againſt Popery, prophaneneſſe, non-reſidency, and other corruptions of the times, and for the extraordinary heartning and encouraging all good men and godly Miniſters was ſuch, that I am perſwaded, it will be remembred with deareneſſe and love; while any honeſt man that heard it or heard of it, is

Encouraging godly Miniſters.

is alive in thoſe Parts. To go no further then: and this I now ſay, I ſpeake of him as he was growne in his latter time; and out of hope he would have continued: and I ſpeake it alſo in compaſſion of mine owne country; which I know by too good experience how pitifully it lies bleeding under the inſolency of Papiſts, and multitude of Prieſts: and then I ſay, the redemption of the life of ſuch a Iudge, in ſuch times as we live, for the good of ſuch a country, if we go no further, if that had conſiſted with GODS pleaſure, had beene worth a Kings ranſome.

Humiliation for his loſſe.

I lay theſe things thus together upon purpoſe to aggravate the loſſe, that a compaſſionate conſideration of the greatneſſe thereof in thoſe reſpects I have told you, may be as powerfull in begetting a godly and profitable ſorrow and taking it to heart in all truly religious and loyall hearts: as I know rejoycing in his fall will create in the inſolent ſpirits of the enemies to GOD and the King, (I meane the Papiſts) barbarous inſultations and triumph. I am perſwaded, if we get as much humiliation out of the ſenſe of a true loſſe, as the Papiſts hardning and obduration by apprehenſion of their imaginary gaine, we ſhall make a good uſe of his death. I am a little more earneſt, becauſe I perceive the Papiſts begin already to calumniate and ſlander.

Loſſe of excellent men a preſage of ſome judgement.

Here is yet another Point of profitable conſideration from the preſent occaſion. When any worthy man in a State, eſpecially who takes a faithfull diſcharge of his place, and the publike good to heart,

heart, is cut off by the hand of GOD; it is in a Chriſtian jealouſie, and out of ſpirituall wiſdome to be holden as a preſage of ſome more fearefull generall judgement to ſucceed. I have my ground, *Iſa.* 3.1,2,3,&c. And therefore my counſell is, and in the preſent caſe for one: when any good Patriote which in ſome high place like a ſtrong Pillar oppoſes the corruptions and Popery of the times: or any faithfull Paſtor, which by his prayers (like a *Moſes*) ſtands in the gap againſt the indignation of GOD, is taken away; that we take it to heart, as a *Memento*, to make our ſelves ready againſt an evill day. And to tell you my mind, I am much afraid ſome heavy thing is preparing for us, our ſinnes are growne unto ſuch a height. I am no Prophet, nor the ſonne of a Prophet; yet out of a comparative contemplation of GODS proceeding with His owne people in all former ages, I cannot but concurre with the judgement of a great Doctor delivered in an high place: The ſinnes of this Land are come to that elevation, that there is ſcarce left any roome for the mercy of GOD to helpe us. They are even full ripe for His revenging Hand. To his foure reaſons I add two more: his are taken, 1. From the greatneſſe and crying of the ſinnes, which are very horrible; Atheiſme, whoredome, Sodomy, bloud-ſhed, oppreſſion, ſayes he; I add pride, drunkenneſſe, uſury, &c. 2. From the generality of them. All ſorts are wrapt in them. 3. From their impudency: with brazen browes, and whoriſh foreheads they out-face the Sun. 4. From their impatiency

White, pag. 80. at Spittle.

The ſinnes of this land.

patiency of admonition and reformation: they grow ſo upon us, that all the Pulpits in ENGLAND cannot beat them downe. Add a 5^t^. from 2 *Chron.* 36.16. And a 6^t^. from *Iſa.* 3.1,2,3. *& ſeq.* I meane the dropping away of many worthy men; and few take it to heart, or conſider that they are taken away from the evill to come. We have loſt many a godly man within this few yeares. The Princes Court was not many yeares ſince diſrob'd and bereft of one of the nobleſt men that ever trod upon Engliſh mould, beſides other noble ornaments, his eminency of grace made him ſo. For, Chriſtian Nobility is beſt and trueſt, where GOD Himſelfe is top of the kin, and Religion the root; in regard whereof all the reſt (I meane that of riches, birth, learning or morality) are but ſhadowes and ſhapes of nobleneſſe. And the other yeare, a very worthy Doctor, and triumphant Champion againſt the Giants of *Rome*. Againſt whom they have ſince ſent out an illiterate libell, cal'd, White dy'd Black; fit for the foule and black mouthes of ſuch railing *Rabſhekaes*. And now of late, to ſay no more, of a Chancellour of rare and remarkable integrity in his Place. I have not yet done, and yet the time is done: onely a word or two therefore, and ſo I'le make an end.

Worthies taken away.

The young Lord Harrington.

Iudge Nicolls.

And yet let no man thinke, that I am come hither;

Faults not to bee ſmoothered.

1. Either to ſmooth and mollifie any faults or frailties; any falls or infirmities; any perſonall ſinnes or imperfections that might be in this great Man. I dare not goe about to cover them; that's not

not my office; I leave that to the precious bloud of the Son of God, and tender-hearted mercies of our gracious Father. I would rather in this point adviſe great men to walke warily. For, their greatneſſe makes their ſins greater, and their mightineſſe will make them mightily tormented, except they ſtand conſtantly on Gods ſide. Height of Place ever adds two wings unto ſin: Example and Scandall; whereby it ſoares higher, and flies much further. If the Sun be eeclips'd and obſcur'd; a thouſand eyes gaze upon it: a leſſer Starre may be darkned, and no man take notice.

A

2. Or to faſten upon him any falſe praiſes in a flattering funerall Panegyrick. I dare not dawbe for a world of gold. Himſelfe abhor'd that; And not long before his laſt ſickneſſe complain'd much againſt flattery, as a grievous iniquity of the times.

Falſe praiſes not to be faſtned on any.

3. Or to make a ſolemne and formall narration of all his noble commendable parts. When I undertooke this buſineſſe firſt, I ſtudied onely, and bethought my ſelfe, how I might ſpeake moſt profitably, and make the beſt uſe of the preſent occaſion to my living Auditors. And had I not found pregnant matter for that purpoſe, I had not beene here this day. And therefore for concluſion, and as the laſt and beſt ſervice I can now do unto him, to whom I owed as much as any man alive: I will labour fom the occaſion to worke ſome heavenly good (if God ſo pleaſe) upon the hearts, preſented here this day as a ſelected and choice number of his worthieſt and deareſt friends. And to this end give me leave to ſingle out, and propoſe for

Funerall Sermons are for the living.

for imitation, ſome worthy and noble parts of his, and only thoſe which I conceive may be moſt ſeaſonable and ſuitable to the exigency of my Auditory. And I muſt alſo crave the aid of your loves unto him, and thoſe ſoftned thoughts of mortality which are wont to attend theſe times; that I may conveigh & commend them to your liking, & practiſe with more ſucceſſe and ſtronger impreſſion.

And the firſt I ſhall commend unto you, is,

Integrity in diſpoſing Eccleſiaſticall livings.

1. His ſingular integrity and honorable purpoſe in diſpoſing thoſe Eccleſiaſticall Livings he had in his power. And in this Point I my ſelfe can ſay more than any, who taſted deepleſt of his worthy dealing this way. When I never ſought after, as it is famouſly knowne, nor thought upon any ſuch thing, he ſent for me, and beſtowed that which I preſently enjoy moſt freely. Which, though every Patron ought proportionably to doe, yet the horrible corruptions abroad in the world in ſuch caſes do (as it were) by a kind of Antiperiſtaſis make a duty a tranſcendent vertue. And this was not all. Though incrochments upon the Church be like the breaches of the ſea; a thouſand to one never returne: yet did he reſtore to a farthing all that which had a long time beene detain'd from the Church; and parted with it moſt freely; though hee had as much wit and power as any other to have continued it ſo, if he had pleas'd. And I ſaid Eccleſiaſticall Livings, though I inſtance but in one; becauſe I partly knew his purpoſe for the reſt. For, he gave me himſelfe this meſſage to as worthy and reverend a man,

Reſtitution to the Church.

man, as I know unprefer'd in this Land; that if hee would come unto him, hee would give him the firſt that fell; and for no other reaſon in the world, but becauſe he heard he was a reverend and worthy man. Now lay theſe things to the practice of the times, wherein there is ſuch finfull and Simoniacall packing together, compacting, ſecret covenanting with the party or friends for preſent money, or after gratifications: ſome part of the tithes, or his owne muſt be reſerv'd to the Patron, or he muſt be the Farmer at his owne price; or pin a wife upon the ſleeve of the Parſon, as they contemptuouſly ſpeake, (a baſe alſo and unworthy reſpect) or the like ſuch wretched combinations to helpe one another towards hell: my diſacquaintance muſt excuſe my ignorance in the termes: and then tell me if this was not a noble part in him worthy the imitation of the beſt. I am perſwaded in this Point, he might be a patterne not onely to all here preſent whom it might concerne, (though I looke upon the faces of ſome who have dealt alſo very nobly this way) but to all the Patrons in ENGLAND. Be pleas'd then, you that lov'd him to tread in his ſteps herein; and the rather becauſe your unconſcionablenesſe in ſo high and important a point for the glory of GOD, and the good of the Church, may not only bring upon your own heads, your houſes and poſterity, the curſe of GOD in the meane time: but alſo a company of poore ſoules caſt away by reaſon of your corruption, againſt you at that laſt and great day: who will then cry out upon you before the

Simoniacall practiſes.

The miſchiefe of ill Patrons.

face of GOD, Angels, and men; that you were the men who for a little bloudy gaine put upon them an ignorant, idle, diſſolute, non-reſident, or ſome way unfaithfull Miniſter; (For, it is too common, that thoſe who enter corruptly, deale unconſcionably in their places) whereby they muſt now periſh everlaſtingly; whereas if you had been honeſt and uncorrupt, there had beene hope they might have liv'd in the endleſſe joyes of heaven. And what a vexing cry in the eares of all ſacrilegious Church-robbers will that be of a damned wretch in hell; when he ſhall complaine everlaſtingly, that his ſoule had been ſav'd, if ſuch a man had not been Symoniacall.

Forbearing to travaile on the LORDS *day.*

2. His forbearing travell upon the Sabbath in his Circuit. Whereby he wan a great deale of honour to his name over all this Kingdome; prevailed in the ſame with others of his owne reverend ranke; and by his example (as hath been obſerv'd) wan much encouragement, increaſe and regard to Religion in thoſe Countries thorow which he paſt. I would I might ſo much prevaile with you, as that upon this occaſion you would be content to take neerer to heart a more holy and heavenly ſpending of the LORDS Day. Not onely in forbearing ſin, the workes of your calling, idleneſſe, vaine ſports; this is but onely flying evill, and privative good: but alſo to ply with conſcience and reverence all GODS holy Ordinances; prayer, reading, ſinging of Pſalmes publikely and privately; the Word preached ſpecially, conference, meditation, and the like: and to feed

Conſcience in ſanctifying the LORDS *day.*

and

and ſatisfie your prepared and hungry ſoules with all that ſweetneſſe, comfort, and ſpirituall ſtrength; which they are wont to conveigh into humble hearts upon GODS holy Day; this alſo is doing of good and poſitive piety. For, a thouſand to one, a conſtant keeper of the Sabbath is ſound-hearted towards GOD: and as great odds, a common Sabbath-breaker (howſoever he may deceive his owne heart) is in truth and triall a ſtranger to the power of grace, and life of godlineſſe.

Submiſſion to private admonition.

3. His patient yeelding, and ſubmiſſion to private admonition. A vertue, ordinarily as farre out with great men, as flattery is familiar. Yet in him ſo as I tell you. Something there was, to which his private affection was very much endear'd; and his reputation thereabout in the reſpect of the world was alſo entangled in ſome more publike engagement. And yet when I in zeale and love to his ſoule and ſalvation, preſt upon him in private as a Miniſter of GOD, and in the humbleſt manner I could, tendering my reaſons againſt his reſolution; after hee had well thought upon't, it never went further, all was daſht for ever. Yet let me tell you, he had formerly given me encouragement hereunto; intreating me once in private, to deale plainly with him. And now I am griev'd at heart, I did not more in this kind. Now I would to GOD, you would imitate him in this alſo; eſpecially you that are great ones. Alas! You'le give the Phyſitian leave to tell you the diſeaſes of your body; the Lawyer to ſhew you any flaw

that is in your ſtate: your Horſe-keeper to tell you the ſurfets of your horſe: nay, your Huntſman the ſurrances of your dogs: and ſhall onely the Miniſter of GOD nottell you your ſoules are bleeding to everlaſting death? Now GOD forbid.

Induſtry in ones particular place.

4. His taking his high place to heart. I meane his extraordinary induſtry and indefatigableneſſe in his judiciary imployments. His painefulneſſe this way was wonderfull even after his laſt ſickeneſſe had ſeaz'd upon him. If I ſhould report unto you the particulars from eye-witneſſes, you would marvell. And I rather name and commend this unto you, becauſe the contrary is cauſe of great miſery in a Common-wealth. Oh it is lamentable, when men mount into high roomes only in a bravery, and vanity, and deſire to be ador'd above others; or follow the execution of their places, and adminiſtration of juſtice, onely as a Trade, with an unquenchable and unconſcionable thirſt of gaine; which juſtifies the common reſemblance of the Courts of Iuſtice to the Buſh; whereunto, while the ſheepe flies for defence in weather, he is ſure to loſe part of his fleece: when cunning heads hunt after greatneſſe and promotion, purpoſely to execute the luſts of their owne hearts, and attaine their owne ends. Oh! this is the curſe and cut-throat of worthy States; the bane and breake-necke of all honeſt government. Formalities of juſtice without a reall care and conſcience to ſearch the truth, and deale uprightly, do but ſerve to ſmother innocency and right: and

The miſchiefe of uſing high places for gaine.

that

that which was neceſſarily ordain'd for the common good, is through ſhamefull abuſe made the cauſe of common miſery. I would all the Magiſtrates in the Country were my hearers in this Point; I would hence intreat them with all earneſtneſſe and contention of Spirit, as they love either GOD or their Country; that they would with all nobleneſſe of a free ſpirit, and cleareneſſe of a good conſcience, take their Places of Iuſtice to heart; be active, conſcionable, reſolute; not onely formall and cyphers; hunters after praiſe and plauſibleneſſe; that they would abominate even all appearance of bribery and partiality to the pit of hell: that they would not be angry with us when we preſſe and perſwade them to round courſes againſt the Papiſts, and dejection of Alehouſes; upon which point His royall Majeſty, and the worthy Iudges ſo much beat; and when all's ſaid, are the ſinkes and ſources of all villany, &c. otherwiſe, howſoever they may pleaſe themſelves with the common applauſe: it were better the Common-wealth had never knowne them.

Advancement without bribery.

5. His reſoluteneſſe againſt riſing by corruption and bribery. Whereupon (as I have heard) when he was firſt preſented to that place of honour about the Prince, it pleaſed our gracious Soveraigne to ſtile him the Iudge which would give no money. A bleſſed thing it were, were this heart in all. Then ſhould we not have vines, olive trees, and figge trees wither away in obſcurity, and brambles brave it abroad in the world. We

ſhould not have ſervants by inſinuation and bribery clime on Horſe-back, when Princes like ſervants walke upon the ground. And this worthy Part in Him, was a very convenient Companion, and neceſſary Conſequent as that was of the former. For Ile never beleeve, that a man which purpoſes from his Heart to be faithfull in a publick Charge, will ever be very forward in an ambitious purſuit of it. The illumination of Nature taught the heathens ſo, and therefore they condemne it by a law *de ambitu*. Hunting after one hie roome even morally is moſt unworthy a Man of honour and worth, and Hee cannot better expreſſe His inſufficiency, and weakneſſe of Spirit, who is tranſported with an impotent and impatient Humour this way. But now if to this ambitious baſeneſſe there be an addition of bribery, it makes the matter a great deale more vile, and diſhonourable. Of this hatefull Merchandizing, beſides other infamies and iniquities, which mingle with it, it is commonly ſaid, That Hee which liveth in groſſe, ſelleth by retaile. And therfore if a Man would continue truly Noble and Worthy, comfortable in His conſcience, and faithfull in His Place, if He bee advanc't, let him either riſe fairely, or elſe thanke GOD, and bee content with His preſent ſtation.

Affableneſſe mixt with gravity.

6. An eaſineſſe of acceſſe, affableneſſe of cariage: A faire, loving, kind deportement towards all. I never ſaw a Man of ſuch worth and greatneſſe looke more mildly upon a meane Man in my life. And yet with ſo grave a preſence, that neither the authority of his Perſon, nor due attributions

to

to His Place receiv'd any diſparagement or diminution. I omit not even this, becauſe even in this alſo He might have beene a notable Precedent to take downe the haughty imperious carriage of many abroad in the world of farre more inferiour Worth and Ignoble birth. For amongſt all the degenerations of our gentility; (I ſpeake not of all, we have many truly ſo called and worthy Gentlemen) from that true Nobleneſſe and Ancient Worth, which dwelt formerly in the Gentle breſts of Engliſh Nobles, this is not the leaſt: That they thinke to beare downe all before them with an artificiall affected impetuouſneſſe, as it were, of Countenance; a diſdainfull neglect and contemptuouſnes in their Cariage, with a kind of outbraving and brow-beating of their Brethren. As though brave Apparell and a big looke were demonſtrations of a Noble Spirit, whereas very often they onely guild over a worthleſſe, weake and graceles Inſide. As amongſt Profeſſors of Religion, Hee's the beſt Chriſtian, which is moſt humble: ſo in the Schoole of Morality he hath been holden the trueſt Gentleman, which is moſt courteous.

See Roſſil 406. ad finem.

7. His happineſſe in having Religious Followers. Follow Him alſo in this. Hee taſted the fruit of it in his laſt extremities. For being caſt by Gods Providence upon that Place in the Country where He had not ſuch meanes, and opportunities for thoſe laſt comfortable Spirituall Aſſiſtances, which a dying Man would deſire; They were both able, and did pray with Him to the Occaſion, and preſent neceſſities, wherewith he ſeemed to be

Religious Attendants.

much affected, and ſpoke ſeaſonably unto Him out of the Booke of GOD. Whereupon I muſt tell you; (Let as many prophane ſcornefull Spirits ſybe or gnaſh the Teeth at it, as will) Thoſe Followers of His whoſoever they were, call them Puritanes, or what you will; Howſoever they might miſſe in ſome complementall circumſtances, by reaſon of thoſe amazments and griefe which ſate freſh upon their Hearts for the loſſe of their ſo Noble a Lord, yet they did Him in thoſe laſt Agonies more true ſervice and Honour then all the ſwaggering Good-fellow Serving men will doe their Maſters unto the worlds end: Let them follow you, as long as you will.

Love of powerfull preaching.

8. A right conceit and commendation of profitable and conſcionable Sermons. He hath beene often heard of late times reply thus or in this ſence to contradictions: I cannot tell, ſaies He, what you call Puritanicall Sermons; they come neereſt to my Conſcience, and doe Mee the moſt good. This of all the reſt, I had purpos'd to have preſt moſt upon you. If you were but thus affected, to ſay the leaſt; you would begin to looke towards Heaven. But I have already treſpaſt too much upon your Patience. And therefore I conclude this Point with that of *Paul, Philip.* 4 8. *Finally, Brethren, &c.*

A SER-

A SERMON PREACHED AT *LENT* ASSISES, *Anno Domini*, MDCXXX.

At *Northampton*, before SIR RICHARD HVTTON AND SIR GEORGE CROOKE,

His Majesties Iustices of Assise, &c.

TEXT. 1. COR. CHAP. 1. VER. 26.

For Brethren, yee see your calling, how not many wise men after the flesh, not many mighty, not many noble are called.

The coherēce.

THE blessed Apostle Saint *Paul* perceiving, that his preaching, and plantation of the Gospell of CHRIST received strong and mighty opposition in the City of *Corinth*, a famous Mart Towne, seated betweene two Seas, the *Ægæan* & *Iōnian*, and so fit for

Corinth described

for commerce with other Nations, full of wealth, knowledge, glory, and the reſt of earthly excellencies, labours in this Chapter to abaſe, and diſhonour the pride, and vanity of all humane greatneſſe, and to advance the neglected Myſtery of his Heavenly Doctrine, and the glorious power of downe-right preaching, which the great men amongſt them eſteemed fooliſhneſſe, yet indeed ſuch as by which the LORD of Heaven and Earth ſaveth thoſe that beleeve. And he ſo farre acquaints them with the councell of GOD in the point: that he gives them to underſtand that upon the matter, wheras *the noble, the mighty, and wiſe after the fleſh*, with all the bravery and ſelfe-confidence vaniſh and periſh: Meaner men of lower ranke, and more contemptible are converted. In the words I read unto you hee appeales to their owne experience in the point, and bids them look about, and view well, the worke of the Miniſterie amongſt them, ſurvey, and ſearch throughly that goodly flouriſhing body of the Church, which he had there created, and collected by his eighteene months preſence, and paines: And they ſhall find, that not many *wiſe after the fleſh, nor mighty, nor noble*, gave their names unto CHRIST, or became Profeſſors of the Goſpell. But the fooliſh, and weake things of the world carrie all away in matter of ſalvation, and entertainement of CHRIST. Hee renders two Reaſons in the Verſes following: 1. That the wiſe men of the world may be confounded: 2. And that GOD himſelfe bleſſed for ever may have all the glory.

The

The words then being plaine: *Not many wise men after the flesh, not many mighty, not many noble are called*, I build directly, and naturally this point upon them: *Few great men goe to Heaven*: Or thus, *Great men are seldome good.* I here understand greatnesse according to the world: In respect 1. Of excellent learning. 2. Worldly wealth and height of place. Both make mighty, nay many times gold is the more powerfull commander. 3. Worldly honour and nobility. 4. Worldly wisedome.

Doctrine.

Great men seldome good.

Worldly greatnesse.

Greatnesse in any of these kinds is rarely accompanied with goodnesse, few such great men as these are called, converted or ever come to heaven. I say *Few*: for I finde Divines, both Ancient, and Moderne upon this Text, to make *Not many*, and *Few* equipolent: [a] *Primasius*, and *Anselme*, *Calvin*, and *Piscator*.

a In Loc. Sicut non omnes sapientes damnantur: ita nec omnes, quiè vulgo sunt, salvantur. Sed qui agnitione suæ indignitatis humiliantur, reverenter se subjiciunt verbò, & Christum in Evangelio amplectuntur: Hi salvantur, sive sint ex primoribus, sive ex vulgi fæce. Sed illud fieri in pluribus ex vulgo, in paucioribus verò ex sapientibus, Christus affirmat.

For proofe of the point:

First by Scripture: Looke upon such places as these.

1. *Mat.* 11. 25, 26. *At that time* IESVS *answered, and said, I thanke thee O Father,* LORD *of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes. Even so, Father, for so it seemed good in thy sight.* CHRIST who knew full well the bosome of his Father, casting his eye seriously upon the condition of his followers, and fruit of his Ministry:

Mat. 11. 25, 26 expounded.

Miniſtry: and ſeeing the Scribes, Phariſees, and great ones of the world, not onely not entertaine and countenance, but out of their proud and prophane malice diſdaine, and contemne the glorious Goſpell, and divine Meſſages he brought from Heaven; and a company of poore fiſhermen, and ſome few other neglected underlings with an holy violence lay hold upon his Kingdome: He brake out into this thankefull acknowledgement and admiration. *I thanke thee, O Father,* LORD *of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and revealed them to Babes:* And then aſcends to the well-head, and firſt moover of all his Dealings with, and differences amongſt the Sons of men; the ſacred and unſearchable depth of this *εὐδοκία Beneplacitum,* the *good pleaſure of his will: Even ſo Father, for ſo it ſeemed good in thy ſight.* In an humble adoration of the inſcrutable, and immutable courſes whereof we muſt finally and fully reſt with infinite ſatisfaction, ſilenced from any further ſearch, and carnall curioſities, by that awfull checke, and countermaund of *Paul:*

Rom. 9. 20. *Nay but O Man, who art thou that repliеſt againſt* GOD? Fleſh and bloud hath in all ages grumbled and repin'd, kickt and cavil'd about this point; but ever at length by meaſuring this deepeſt Myſterie by the line of humane reaſon, and labouring to fathome this bottomleſſe ſea by the pride of their owne wits, they have become wretched oppoſers of the grace of GOD. We behold the Sun, and enjoy the light, as long as we looke towards it, but tenderly, and circumſpectly: We warme our ſelves

ſelves ſafely, while we ſtand neere the fire. But if we ſeeke to outface the one, or enter into the other, we forthwith become blinde, or burnt. It is proportionably in the preſent point.

Heere by the way from our Saviours words wee may extract a ſoveraigne Antidote againſt thoſe temptations, and diſcontented reaſonings which are wont to ariſe in our hearts ſometimes, when we ſee thoſe great ones of the world, who looke ſo big, and carrie their heads ſo high, not onely to carrie all before them, to wallow, and tumble themſelves with all bravery and applauſe in the glory, wealth, and pleaſure of the world, to ſwimme downe the current of the times with full ſaile, and proſperous winde, though many times againſt the ſecret murmure, and counterblaſts even of their own Conſciences. In a word, in theſe worſt times to have what they liſt, and do what they will: but alſo lay about them with the fiſt of wickedneſſe, and ſcourge of tongues, to trample if it were poſſible the lambes of CHRIST even into the duſt, with the feete of malice and pride, by a plauſible tyranny, and aide of the times iniquity to keepe them downe ſtill, and ſtill in diſgrace: hunting them continually with cruelty and hate like a Partridge in the mountaines, as the Phariſees did CHRIST: I ſay when we ſee this, let us never be troubled and take offence: let us never be grieved or grow diſcontent or out of heart. But pitty them, pray for them, and poſſeſſe our owne ſoules in patience, and peace. And after the precedencie of our bleſſed Saviour,

Grumble not at proſperity of Worldlings.

Pray for great ones.

Saviour, goe in private, and say: *I thanke thee, O Father,* LORD *of Heaven and earth, becauſe thou haſt revealed* the Myſteries of CHRIST, and ſecrets of the ſaving way to mee a poore wretch, and worme, troden under foot as an object of ſcorne, and a contemptible outcaſt, and haſt *hid* them from the *wiſe*, and the *noble*, and the *mighty*: from the boiſterous *Nimrods*, and proud Giants of the world. *Even ſo Father, for ſo it ſeemed good in thy ſight.* And there ſtaying a while, ever magnifie, admire, and adore with lowlieſt, humbleſt, and moſt thankefull thoughts that deareſt and dreadfull Depth of GODS free and incomprehenſible love which *made thee to differ.* Which is as it were the firſt ring of that golden chaine, *Rom.* 8.29.30. which reacheth from everlaſting to everlaſting, and gives being, life, and motion to all the meanes that make us eternally bleſſed. Out of the rich, and and boundleſſe treaſury whereof, came that inеſtimable Iewel, IESVS CHRIST bleſſed for ever, and by conſequent, all thoſe Heavenly happineſſes which crowne the glorified Saints through all eternity. *For ſo* GOD *loved the world, that he gave his onely begotten Sonne, that whoſoever beleeveth in him ſhould not periſh, but have everlaſting life, Iohn* 3.16.

Admire Gods love to thee.

Iohn 7.47,48. *Wondred. Example of great men drawn many wayes.*

Matth. 11. *Luke* 10.21.

2. *Iohn* 7.47.48. Are yee alſo deceived? have any of the Rulers, or Phariſees beleeved on him? Here the chiefe Prieſts and Phariſees boyling with much envie and indignation againſt CHRISTS preaching, (for he preached *with power, and not as the Scribes*) And becauſe the people

ple ſo flocked after him, (for there followed him great multitudes of people) had ſent officers to apprehend him, and bring him before them. Who when they came to him, and heard him preach, they were ſo ſtrucke and aſtoniſhed with the moſt piercing Majeſty of his Miniſtry, that they had no power to lay hands or hold upon him at all. Upon their returne, theſe great men gathered together in counſell againſt him; like ſo many morning Wolves thirſting eagerly for his blood, calls haſtily, and impatiently unto them, before their officers could ſay any thing: *Why have yee not brought him?* They doe not examine them about his doctrine, or inquire whether hee bee guilty or no: but like unjuſt, and tyrannicall wretches they labour to lay hold upon him, though moſt innocent, to ſtop his mouth, and make him ſure. *But the Officers anſwered: Never man ſpake like this man.* Whereupon the ſpirit of prophane malice being yet further enraged in them, they reply: *Are yee alſo deceived?* What? Are you turned Goſpellers too? Will yee alſo gad with the giddy multitude after this new Maſter, &c. And then being frighted leaſt they ſhould fall from them, goes about to take them off with a very fooliſh argument, ſaith *Theophylact*, (though the Minor would be true, and is the ſinew of my proofe) *Have any of the Rulers or of the Phariſees believed on him?* Alas! No. They are ſo blinded with an opinion of their devout, and deeper learning, ſo puft up with the pride of their high places, ſo ſwolne with ſelfe-conceitedneſſe of their owne

Mat. 4. 25.

Argumento ſtulto. Theoph.

Pride blindeth the mind.

owne formes and falſe gloſſes, and ſo poſſeſt with prejudice againſt the ſpirituall and heavenly Doctrine of CHRIST: that the very *Publicans and Harlots goe into the Kingdome of* GOD *before them*: That is, when they goe not.

Matth. 21. 31.

The Word lightly eſteemed.

And thus it is in all ages of the Church: There is a Lecture I will ſuppoſe, To which many of the meaner ſort eſpecially, reſort for ſpirituall foode, as to the Market for corporall. Some of which happily wrought upon by the ſaving influence of that Miniſtery, begins to bleſſe GOD for the benefit, and magnifie his mercy for ſuch meanes: but ſome By-ſtanders, like peſtilent oppoſites interpoſe: yea but which of the great men of the Countrey come to it, when do you ſee any of the Nobles, Knights, or Gentlemen there? No, alas! They are afraid of hearing of their ſins, being made Melancholicke, and to be tormented before their time: and therefore they moſt wretchedly *neglect ſo great ſalvation*, forſake their owne mercies, and judge themſelves unworthy of everlaſting life. Bowling-greenes, gaming-houſes, horſe-races, hunting-matches: Their curs, and their Kites: their cock-pits, and their covetouſneſſe, or ſomething doe too often eate up and devoure that bleſſed fat, and marrow of time, thoſe golden, and goodly opportunities, which GOD in great mercy affords them in the Miniſtry, to make their peace with him before they goe into the pit, and bee ſeene no more. For one houre whereof, to heare but one Sermon after the irrecoverable day of viſitation is paſt and expired, they would

Repentance too late.

would be content to live as preciſely and mortifiedly as ever man did upon earth ſo long as the world laſts, but it ſhall not bee granted. A thouſand worlds will not purchaſe it againe. And beſides, when your ſoules ſhall then furiouſly reflect upon their owne wilfull folly in this reſpect, and the wofull miſery they have brought upon themſelves thereby: it will ſharpen infinitely the bitings of the never-dying worme, and torment more terribly than ten thouſand Scorpions ſtings. *Remember this* (I pray you) *all yee that forget* God: before that wrath be kindled in His boſome againſt you, which will burne unto the very bottome of hell, and ſet on fire the foundations of the mountaines: before He gird about Him thoſe *arrowes* which will *drinke bloud*, and that *ſword* which will *eat fleſh*; and *come againſt you* (as the Prophet ſpeakes) *like a beare robbed of her whelpes, and rent the very caule of your hearts, and teare you in peeces, when there is none to helpe.*

3. *Nehem.* 3. 5. *But their Nobles put not their necks to the worke of the* Lord. Others (as you may ſee in that place) were induſtriouſly buſie in building up the wals, and repairing the holy City, for the wonted worſhip and ſervice of their God, but the Nobles would do juſt nothing. And thus it hath beene in all times, and is juſt ſo in our dayes. Meane men many times contribute very liberally, and farre above their ability to the procurement and maintenance of a profitable and powerfull Miniſtry: but the rich, worldly-wiſe, and gentlemen the reabouts, will not part with a penny

Neh. 3. 5. Expounded. *The greateſt backward to good things.*

penny for any ſuch holy purpoſe. Such great men as theſe will by no meanes put their neckes, their power, and their purſes to any ſuch bleſſed worke of the LORD: though it be for the erecting of the Kingdome of IESVS CHRIST amongſt them: for the illumination and refreſhing of a darke and barren place with the light of the Goſpell, and waters of life, where both their owne ſoules, and many more about them are ſtarving and bleeding to eternall death for want of heavenly food and miniſteriall helpe. Nay, too many of them detaining the Churches Patrimony, will neither reſtore it to the proper native uſe and end: nor (which is very lamentable) part with a little portion of a large revenew in that kind towards a competency. Before you receive encouragement to go on in this courſe with comfort, I pray you procure us (from your partakers, if there be any ſuch) Anſwers to thoſe many learned Treatiſes extant upon this argument, and (for any thing I know) utterly unanſwered: eſpecially, M^r. *Bernards*, D^r. *Sclaters*, and D^r. *Fields*. I know well ſome excellent ſpirits of late meerely out of the gracious freeneſſe of their truly noble diſpoſitions, to their great honour, and adorning profeſſion, have given backe to the Church for ever (I meane nothing about buying in Impropriations, one of the moſt glorious works in that kinde (for any thing I know) that ever was undertaken in this Kingdome) diverſe Church-livings, ſome an hundred pound *per annum*, ſome ſixe or ſeven ſcore, ſome threeſcore, ſome more; ſo many as amount to the value

Sacrilege.

value of above ſeven hundred pounds yearely. But I muſt tell you alſo, they are only ſuch as you miſcall Puritan-gentlemen (for I neither heare nor know of any other that ſtirs this way) and how few ſuch are to be found in a Countrey, every eye ſpiritually illightened may clearely ſee, and heartily bewaile. For, I meane none but ſuch as are (in true ſearch and cenſure) GODS beſt ſervants, and the Kings beſt ſubjects.

I come in a ſecond place to make the point appeare yet further by reaſons. And firſt, ſuch as are peculiar to the ſeverall ſorts of greatneſſe: all which (once for all) I underſtand ſuch *ſecundum mundum, ſecundum hominem, ſecundum carnem, according to the world, according to man, according to the fleſh.*

And firſt for excellency of learning underſtood ſtill after the fleſh, implyed alſo by the Apoſtle in this place: as appeares by the former words: *Where is the Scribe? Where is the Diſputer of this world?* Where are the learned Rabbins of the Iewes? Where are the profound Philoſophers of the Gentiles? Let us take notice that learning of it ſelfe is a very lovely and illuſtrious thing, which made *Æneas Silvius* in his Epiſtle to *Sigiſmund* Duke of Auſtria, ſay, *If the face* even *of humane learning could bee ſeene, it is fairer and more beautifull than the morning or the evening-ſtarre.* But notwithſtanding bent the wrong way, and ſpent upon private and pernicious ends, it becomes the fowleſt fiend the Devill hath upon earth, and his mightieſt agent to doe a world of miſchiefe. No corruption is worſe than of that which is beſt miſ-

Abuſe of learning.

Degeneratio optimi peſſima

misimployed: it is of wofull consequence, proportionable to its native worth. And the longer and more prosperously it is imployed as an instrument of all, and in the service of Satan ever the more pestilently, which is for my purpose, doth it harden and enrage the heart against all means of grace, the power of godlinesse, and possibility of conversion.

Base ends in seeking learning.

Secondly, men of this world for the most part in the attainement and exercise of learning and knowledge propose to themselves, and finally rest upon many bastard, base, and degenerate ends: as, pleasure of curiosity, quiet of resolution, refining and raising the spirit, ability of discourse, victory of wit, gaine of profession, ornament, and reputation, inablement for imployments and businesse.

The true ends of learning.

Thus whereas variety and depth of knowledge should properly and principally serve to prepare, fit, and furnish the soule wherein it is seated: First, for a higher degree, and a greater measure of sanctification in it selfe: Secondly, to doe GOD more excellent and glorious service: Thirdly, to doe more nobly in *Ephratha*, and be more famous in *Bethlehem*: I meane, by an edifying and charitable influence to illuminate and better all about them: The most learned men have those worldly ends, and comply exactly with the world: hunting onely after by their knowledge, and aspiring towards (as their utmost aimes) certaine second prizes: as though they laboured onely by their learning to find (as one sayes well:) *a couch whereupon to rest, a searching*

and

and a reſtleſſe ſpirit: or a terraſſe for a wandring and variable mind, to walke up and downe with a faire proſpect: or a tower of ſtate, for a proud mind to raiſe it ſelfe upon: or a fort or commanding ground for ſtrife and contention: or a ſhop for profit or ſale: and not a rich ſtore-houſe for the glory of the Creator, and the reliefe of mans eſtate. And ſo by the abuſe and miſapplying of it, they put their great engine, very powerfull either for excellency of good, or exceſſe of ill, as it takes, into the Devils hands for the enlarging and advancement of his kingdome: and turne the edge of it to the dangerous hurt of others: and ſo by conſequent and by accident, it prooves a mighty barre to keepe CHRIST and His kingdome out of their hearts.

Let me in a word by an inſtance intimate unto you the traines and temptations to which they expoſe themſelves, the ſnares and curſes which they incurre, who bend their abilities of learning, cloſing with the corruptions of the time, to raiſe and enrich themſelves; the two maine ends of the moſt in theſe covetous and ambitious daies.

Ambition a baſe end of learning.

Firſt, there is a plant in the nurceries of literature of great expectation and hope: which being watered, and warmed at the well heads of Academicall learning, and with the fruitfull heat of Polemicall exerciſes and agitations in the Schooles, wherein the true worth and excellency of a Scholler conſiſts, growes ripe and becomes remarkable; ſo that he heares after him in the ſtreets a ſecret murmuring: *This is the man: Dignum eſt monſtrari & dicier Hic eſt:* Now by this time hee be-

gins to reflect with the eye of ſelfe-love, and many vaine-glorious glaunces upon his perſonall worth and publike applauſe: and then caſts about what courſe to take. GODS principle and path is: It is better to be good, than great; religious, than rich: And therefore He would have him imploy and improove all his naturall and acquired endowments, all the powers and poſſibilities of body and ſoule upon His glory and ſervice that gave them, and where they are more than infinitely due. And that when the good hand of divine providence ſhall bring him to any place for the exerciſe of his gifts and miniſteriall imployment, he would there ſpend himſelfe (like a ſhining and burning lampe) in the illumination and ſalvation of GODS people: and ſo hereafter *ſhine as the brightneſſe of the firmament* in the higheſt heavens, and *as the ſtarres for ever and ever*. Nay, (ſaies the Devill) that's a ſowre, ſtrict, preciſe way: It is not meet, that ſuch admired eminency of learned parts ſhould bee confined to ſuch obſcurity, that ſuch rare gifts and depth of knowledge ſhould be loſt upon high ſhoes, and amongſt a number of rude, ignorant, and uncapable clownes: and therefore he labours to raiſe his ſpirit to higher hopes: and would have him plunge preſently into the current of the times, and become ſomebody in the world. Hereupon (his heart already raviſht with the pleaſing apprehenſion of worldly glory and humane greatneſſe, repreſented by Satan in the moſt alluring formes to his ambitious imagination) he reſolves fearfully againſt his owne ſoule, to follow

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the ſtreame, to ply the preſent, and plot all meanes and wayes of preferment: after which ordinarily every ſtep towards an high roome, or to be haſtily rich, is a ſnare and curſe unto him: and therefore at the height, hee muſt needs be holden faſt in the clutches of Satan. He now begins upon all occaſions to diſclaime all things that tend to preciſeneſſe, and in his deportment drawes nearer to good fellowſhip: he remits and interrupts his care and conſtancy in ſtudy, and ſtudies how to underſtand the world, negotiate for advancement, and humour the times: He merrily derides *Doctrine and Vſe*, as they ſcoffingly call it: all edifying plainneſſe and *fooliſhneſſe* of preaching: and now he digs with much adoe perhaps a whole quarter of a yeare into the rotten dunghils of Popiſh Poſtillers, and phantaſticall Friers, and from thence patches together many gayiſh and gaudy ſhreds of painted bables, and frothy conceits and tricks of wit; and at length comes out with a ſelfe-ſeeking Sermon: juſt like that diſcourſe which King IAMES compares to a corne-field in harveſt, peſtered with red and blew flowers; which choake and eat up all the good graine. For, he well knowes this is the way to ingratiate himſelfe into the times, and gratifie thoſe great ones who deſire farre more to have their eares tickled, than their conſciences toucht; and would rather have pillowes ſowed under their arme-holes by ſuch deceiving dawbers, that they may lie more ſoftly upon the bed of ſecurity; than the keene arrowes of righteouſneſſe and truth faſtned in their ſides

Evill effects of high advancement.

Selfe-ſeeking Sermons.

by GODS faithfull messengers to drive them to sincerity: and yet after this, he must serve his time in serving the times: and through many miseries of secular martyrdome, as *Peter Blesensis* cals it, and many shipwracks of a good conscience, by basenesse, flattering, attending, depending, and undoing his soule. At last (if he die not in the pursuit, as many have done) besides all these precedent miserable meanes, by present simony, or some other vile services: he comes into some high place, or at least becomes a negligent, non-resident, or insatiable pluralist. Which wicked entrance being accompanied with GODS curse, his heart already so hardened, his ministeriall strength and veine of learning so wasted and dried up by discontinuance, desuetude, and worldly dealings: having now attained his ends, he drownes himselfe over head and eares either in secular businesses, or sensuall pleasures to muffle up the mouth of his horribly guilty conscience: cries downe preaching, opposeth the power of godlinesse and so becomes rather a wolfe than a shepheard.

Riches choake the Word.

In a second place. The rich worldling also is in a wofull case this way, as appeares by CHRISTS owne words, *Matth.19.23,24.* which is further confirmed by casting our eyes upon *Luk.16.14.* and *1.Tim.6.9. Luk.16.19. And the Phariſes which were covetous heard all theſe things, and derided him.* And what heard they from CHRIST? That it was impossible to serve GOD and Mammon. So that there are some passages ever in a faithfull

full and searching ministry, which covetous worldlings deride, and will not downe with by any meanes, but resolutely reject in their carnall wisdome as very foolish, unnecessary, precise, and no waies to be given way unto. Especially such as these. 1. That they must restore whatsoever they have any waies gotten, or detaine wrongfully and wickedly. 2. That they must rather themselves starve, and leave their children in beggery, than put their hands to any unlawfull waies or meanes of getting: so much as to tell a lie, &c. 3. That *godlinesse is great gaine*, and that it is incomparably better to be religious than rich, good than great. 4. That there is a life of faith which will keepe a man in sweete contentment in any estate, should hee bee never so poore. 5. That *Iob* was truly richer with CHRIST alone, than when before he was loaden with abundance of thicke clay. 6. That riches are nothing, *Proverbes* 23. 5. *Wilt thou set thine eyes upon that which is not?* 7. That they must leave all for CHRIST. 8. That if they part with all for him, they shall bee recompenced an hundred fold in this life. 9. That if they had no recompence at all in this world, yet the reward that they shall have in the world to come, will be a super-abundant recompence.

Why rich men regard not Sermons.

Notwithstanding these satisfactory and uncontrollable principles, they *will bee rich* in the Apostles sense; after they have gotten a golden heape, will bee more rich still; and therefore are easily tempted unto, and taken in the snare of that execrable

Vſury taxed. crable and moſt abhorred trade of uſury. In the exerciſe whereof they ſtill negotiate with the Devill, and receive all their increaſe at the Devils hands: and therefore how is it poſſible they ſhould turne on GODS ſide? And that uſurers trade with the Devill, and have their uſurious money from him. Heare the judgement of the Church of ENGLAND, to which ordinarily all Miniſters ſubſcribe; *Verily ſo many as increaſe themſelves by uſury, &c. They have their goods of the Devils gift.* Heare alſo the judgement of the State even of the King, the Nobility, and the whole Body of the Kingdome in Parliament; and in that Statute whence uſurers take very falſly ſome encouragement, as though it were allow'd; which is moſt untrue. Theſe are the words in the beginning of the Statute: *Foraſmuch as all uſury being forbidden by the Law of* GOD, *is a ſinne, and deteſtable, &c.*

Hom. Vol. 2. Hom. 17. pag. 2.

13. Eliz. cap. 8.

Danger of high places. Thirdly, though an high place be holden in the falſe opinion of vaine men, the onely heaven upon earth: yet in truth, and upon triall, by accident it prooves Satans ſureſt hold to hamper them in his ſtrongeſt and moſt inextricable ſnares, untill he tumble them hence with a more deſperate and headlong downefall into the pit of hell. For, as thoſe of trueſt worth are ever timerous, and moſt retiring in ſuch caſes; ſo the worſt men ordinarily are moſt ambitious and aſpiring. Conſider for the purpoſe the unambitious modeſty and magnanimity of the olive-tree, fig-tree, and the vine: but the baſe and worthleſſe bramble, a dry, empty, ſappleſſe

Iudg. 9.

ſapleſſe kex and weed, apt and able only to ſcratch, teare, and vexe, muſt needs be up and be hoiſed into an high room, and domineere over others. Men of moſt proſtituted conſciences are for the moſt part the moſt pragmaticall prowlers after undeſerved preferments: and the only men to ſerve themſelves *viâ & modis*, (as they ſay) into offices, honours, and places of advancement. For, they want honeſt wit to conceive and fore-ſee the waight of the charge, & conſcience to diſcharge it faithfully. Now then, where there is a concurrence of corrupt times, a wicked wit, a wide conſcience, and a vaſt gluttonous deſire to domineere. What will not be done to attaine their ends? They will not ſticke to lie, diſſemble, breake their words, forſweare, machiavellize, practiſe any policy or counterpolicy to honeſty, reaſon, religion, to flatter, raiſe a faction, humour the times, ſupplant competitours, gratifie the Devill, do any thing. We may proportionably conceive the malignity of inferiour ambitions by the monſtrouſneſſe of higher aſpirations. *Now who hath not obſerved (ſaith that learned Knight in his Preface to the Hiſtory of the World) what labour, practice, perill, bloud-ſhed, and cruelty the Kings and Princes of the world have undergone, exerciſed, taken on them to make themſelves and their iſſues maſters of the world? ---Oh by what plots, by what forſwearings, betrayings, oppreſſions, impriſonments, tortures, poyſonings, and under what reaſons of State, and politicke ſubtilty have theſe fore-named Kings, &c.* By this time theſe men by theſe meanes are mounted (I will ſuppoſe) on horſe-backe,

backe and have left many Princes walking as ſervants upon the earth: And folly is ſet in great dignity. And what then? Then do they begin ſo to ſwell with pride, untill they are ready to burſt againe with over-weening of their owne worth, ſelfe-opinion and ſelfe-eſtimation: and to toyle extreamely with revengfull inward indignation againſt all good men: whoſe hearts (as they conceive) and their conſciences tell them (there was juſt cauſe) did riſe againſt their growing great and riſing. Being thus empoyſoned at the firſt entrance with pride, ſelfe-conceiptednesſe, preſudice, revengefull jealouſies, and other exorbitant and baſe diſtempers they begin to conſider and reſolve how to behave themſelves in their new purchaſed place. And we muſt know there is too much truth in that principle of policy in *Tacitus*: *Never any came to an high roome wrongfully, and unworthily: but he exercis'd his power and authority wickedly and unjuſtly.* They therefore pitch preſently upon ſuch concluſions as theſe: We will pleaſure our friends, though we prey upon the publike, or pinch ſome peeviſh preciſe fellowes, which can well beare it: we will plague our enemies; we muſt above all, manage matters with a fit correſpondency to accompliſh our owne ends; eſpecially to enrich our ſelves, raiſe our kindred, make way to riſe higher, and greaten our poſterity; we muſt looke big, and ſometimes amaze the multitude with ſome acts of awfullneſſe and terrour, to procure and preſerve reſpect, feare, and all attributions proper to our place: and let me tell you

Nemo unquam imperium flagitio quæſitum bonis artibus exercuit. *Hiſt. lib. 1. pag. 417.*

you by the way; *He that ſuſpecteth his owne worth, or other mens opinions, thinking that leſſe regard is had of his perſon, than he believes is due to his place, holds it good policy to ſpend all the force of his authority in purchaſing the name of a ſevere man. For, the affected ſowreneſſe of a vaine fellow doth many times reſemble the gravity of one that is wiſe: and the feare wherein they live which are ſubject to oppreſſion, caries a ſhew of reverence to him that does the wrong, at leaſt it ſerves to dazle the eyes of underlings, keeping them from prying into the weakeneſſe of ſuch as have juriſdiction over them, &c.* Beſide all this, men in great place are liable, and expos'd daily to moe and ſtronger temptations, than men of lower ranks. Honour, wealth, worldly reputation, earthly favours, &c. are Satans ſnares to entangle and tie them faſter to their fooles paradiſe and admired folly; and as golden fetters, to chaine them unmooveably to their noble ſlavery.

Secondly, great men are for the moſt part (and it is one of their greateſt miſeries) ſo encloſed and beleager'd with flatterers, the baſeſt of ſlaves, with ſycophants, falſe-hearted followers, ſelfe-ſeekers, &c. that very hardly (if at all) can any honeſt man or faithfull *Micaiah* have acceſſe, come neare them, or at any time be heard with patience, eſpecially either to tell them the truth, or wiſely and humbly reprove them for their faults. *Flattery dangerous.*

Thirdly, thoſe that are verſt in ſtory, ſhall find many and many a time this property put upon men in high place; to be throwne into the grave, or from their greatneſſe, is both one to them. For *Great ones like to fall.* Mallent cadere quàm loco cedere.

first,

first, they so delight in domineering, and dote upon their high roome as their deareſt Idoll: And withall they know full well, that as in naturall privation there is no returne to habit, so it is very rarely seene in the privation politique, and point of preferment; that they would even rather die, than be dejected.

Lay now these two points together: and count all the snares from which poorer and private men by reason of their meaner condition are happily exempted: And no marvell though *not many mighty*, either in heapes of wealth, or height of places, be converted, or go to heaven.

Worldly wisdome dangerous.

In the fourth place: what a strong hold for the powers of hell, and mighty barre to keepe out grace, worldly wisdome is; may appeare by taking notice of the nature of it, and so of its notoriously pestilent properties. This wisdome of the flesh springing from the principles of carnall reason, and precepts of humane policie, and receiving continuall influence and instigation from that old wily serpent to go on still in his and the worlds waies, doth with a proud disdainfulnesse and imperious contempt scorne the great mysteries of godlinesse, foolishnesse of preaching, simplicity of the Saints, and society of the brotherhood: crosseth directly, and contradicts the counsell and commands of GODS Spirit, in all motions to good, and matters of saluation: accounts in good earnest holinesse hypocrisie, sanctification singularity, profession and practice of sincerity precisenesse, the great things of GODS Law as a strange thing:

thing: In all its conſultations concludes ever things pleaſing to fleſh and bloud; and ends at laſt with extremeſt folly and utter confuſion. Witneſſe *Achitophel*, who was wiſe enough to ſet his houſe in order, and yet wanted wit to reſcue his owne life out of his owne hands: he was curious to provide for his family after his death, and had no care at all to preſerve himſelfe from eternall death: was not this a madneſſe even to *miracle*, as Divines ſpeake? He got him home to his houſe, put his houſhold in order, and hanged himſelfe; and is hanged vp in chaines as a dreadfull ſpectacle to all poſterity, for all worldly-wiſe men to take warning by to the worlds end.

Amentia uſque ad prodigium. 2. Sam. 17. 23.

The Spirit of GOD intimates unto us the peſtilency of its properties, *Iames* 3. 15. It is, Firſt, *Earthly*. Secondly, *Senſuall*. Thirdly, *Deviliſh*.

Iam 3. 15. Expounded.

Deviliſh: for, it imitateth the Devill in plotting and contriving miſchiefe and ruine againſt the glory of GODS Majeſty, and Miniſtry of his Word. It taſts of his helliſh wilineſſe in cloſe conveyances and ſecret inſidiations, for the undermining, ſupplanting, and confounding of the paſſage of the Goſpell, and plantation of grace in the hearts of men. Satan (you know) is ever fierce and furious, when he ſpies but the leaſt glimpſe of GODS truth, or ſparke of grace to peepe out and breake forth at any time, or in any place. When the glorious ſun-ſhine of the Goſpell did in theſe latter times of the world (according to the Prophecie in the *Revelations*) ariſe out of the darke-

worldly wiſdome is deviliſh.

ſome

ſome night, and dangerous fogs of Popery, and begun graciouſly to inlighten many thouſand ſoules which lay in darkneſſe, and under the ſhadow of death, with what ſtrange and prodigious rage did the great Dragon preſently aſcend out of his bottomleſſe pit.

Effects of the Dragons aſcent out of the pit.

Since that time what furious martyring of the Saints, what horrible murthering of Kings, what bloudy maſſacres, what invincible *Armadoes*, what helliſh powder-plots, what devouring of Martyrs, by that bloud-thirſty monſter the Spaniſh Inquiſition, what hatefull impriſonings, what deſperate conſpiracies, what a deale of hell hath vext and rent the face of Europe, and ſhaken the pillars of this part of the world: as though all the fiends in hell, and whole armies of thoſe damned ſpirits were broke looſe, to caſt the Chriſtian world into a new Chaos of darkneſſe, combuſtion and confuſion. And all this hath beene the Devils doings of pure ſpite and malice againſt the light of the Goſpell, and power of the Word. The Pope, Ieſuites, and their wicked adherents have beene indeed the inſtruments and executioners of all theſe bloudy miſeries, but Satan himſelfe was the principall agent. The curſed influence of all this wrath and rage was inſpir'd from him, and every particular and circumſtance of all theſe miſchiefes was firſt plotted in hell, before they were acted vpon earth.

Fury againſt the Goſpell in England.

2. In our owne kingdome alſo his ſpite and malice againſt the light of the Goſpell hath beene notorious and tranſcendent ſince the Word of truth

truth hath growne powerfull amongſt us. With what ſtrange fury and malice hath Satan beſtirred himſelfe? What a deale of deare and innocent bloud did that red Dragon drinke up in Queene *Maries* time? For five yeares ſpace the fire of perſecution did flame in this land, and the ſacred bodies of our glorious bleſſed Martyrs were ſacrificed amids the mercileſſe fury thereof. Afterward what a blacke and bloudy catalogue of moſt hatefull and prodigious conſpiracies did run parallell with that golden time of Queene ELIZABETHS life, that (now) glorious Saint of deareſt memory? But in all this helliſh rage the Devill never played the Devill indeed, untill he came to the Gun-powder-plot, that was ſuch a piece of ſervice againſt the light of ỹ Goſpell, as the Sun never ſaw before; the ſons of men never heard of, hel it ſelf never hatcht. Since Satan fel from heaven, and a Church was firſt planted vpon the earth, there was never any thing in that kinde which made the Divels Malice more famous, GODS mercies more glorious, that Prieſt of *Rome* and his bloudy ſuperſtition more odious; or that caſt ſuch a ſhame and obloquy upon the innocency of Chriſtian Religion. And all this was the Devils doing of pure ſpite and malice againſt the glory of the Goſpell, the power of the Word, and the Saints of GOD. I ſay he was the arch-plotter and firſt moover of all theſe miſchiefes. The Pope, and Ieſuites, and their curſed confederates were indeed his inſtruments, executioners and agents, as we well know, and ſome of the Prieſts themſelves confeſſe. *See Queſt. 7 Act. 8. pag. 199.*

The Gun-powder-plot.

Rage against Q. Elizabeth.

Scarce was that blessed Queene and incomparable Lady warme in her Princely Throne; but Satan sets on the Pope *Pius Quintus*, he sends from *Rome* two Popish Priests, *Morton* and *Webbe* with a Bull of excommunication; whereby the subjects and people of the Kingdome were in a Popish sense discharg'd and assoil'd from their allegiance, loyaltie and obedience to her Majestie. They sollicit the two traiterous Earles of the North, *Northumberland* and *Westmerland*, to be the executioners of this bloudy Bull, which indeed was the fountaine and foundation of all the succeeding horrible plots and barbarous treacheries. *See Bells Anatomy of Popish tyrannie, in his Epist. Dedic.* a little booke called *The executioner of justice in England, &c.* I pray GOD now at length turne those Popish murderous hearts from whetting any moe swords to shed the bloud of the LORDS annointed: or returne the sharpe swords from the point with a cutting edge on both sides, even up to the very hilts into their owne hearts bloud. O LORD, let the King flourish with a crowne of glory upon his head, and a Scepter of triumph in his hand, and still wash his Princely feet in the bloud of his enemies.

Rage against the powerfull Ministry.

3. This spitefull rage and furious opposition of Satan against the power of the word, appears also by daily experience in those townes & parishes; where by the mercies of GOD, a conscionable Ministry is planted; before, while Satan ruled and raigned amongst them, by his wicked deputies, ignorance, prophanenes, Popish superstitions, sinfull vanities, lewd

lewd ſports, prophanation of the Saboth, filthines, drunkenneſſe, and ſuch other accurſed Purſevants for Hell: Why then all was well, all was in quiet and in peace. O then that was a merry world, and as good a Towne for good-fellowſhip, as was in all the Country. And no marvaile: when a ſtrong armed man keepeth his Pallace, the things that he poſſeſſeth are in peace. *Luke* 11.21. While Sathan ſits in their hearts, and rules in their Conſciences; he ſuffers them to have their ſwings in their furious vanities and wicked pleaſures, without any great diſturbance or contradiction. And commonly he never ſets prophane people together by the eares and at odds, but when his owne kingdome may be more ſtrengthened, and their ſoules more endanger'd by diſſention, than by their partaking in prophaneneſſe, and brotherhood in iniquity. Let it not ſeeme ſtrange then, when townes and pariſhes where conſcionable meanes are wanting, live merrily and pleaſantly; for, they walke together in the knot of good-fellowſhip, through the broad way, they follow the courſe of their owne corruptions, and ſwing of their corrupt affection, and ſwim downe the current of the times, and are at Satans beck to do him any deſperate and notorious ſervice at all aſſaies, in all paſſages of prophaneneſſe, and offices of impiety and rebellion: but bring amongſt ſuch a powerfull Miniſterie, which takes a right courſe for the plantation of grace, and ſalvation of their ſoules: and then marke how ſpitefully and furiouſly Satan begins to beſtirre himſelfe; beſides

his owne malice and machinations, he presently sets on foot and on fire too all that belong unto him in his instigation. They band and combine themselves with great rage and indignation against the power of the Word, and the faithfull messengers of GOD. They fret, and fume, picke unnecessary quarrels, raile, slander, and indeed foame out filthily their owne shame, in disgracing the truth of GOD without all truth or conscience: and if Satan spies any poore soule amongst them to be pulled out of his clutches and kingdome of darkenesse by the preaching of the Word, he presently sets all the rest upon him as so many dogged curres, or rather furious wolves (for so our blessed Saviour makes the comparison) upon a harmelesse lambe; he whets (like sharpe razors) all the lying and lewd tongues in the towne, and tips them with the very fire of hell; so that they plead for prophaneness, prophaning the Sabbath, and many sinfull fooleries and vanities in all places where they come. He makes those who have a little more wit, his close factors and under-hand dealers: for that stands not with Satans policy, and the reputation of the worldly-wise, that themselves should be open actors in childish vanities, and profes'd enemies to the Law of GOD: they do him sufficient service by being secret patrons and protectors of impiety, counsellers and countenancers of the works of darkenesse: he fils the mouthes of the ignorant with slanderous complaints and cries, that there was never good world since there was so much knowledge: that there

Slanders against much preaching.

was

was never more preaching, but never leſſe working: whereas (poore ſoules) they never yet knew what grace or good work meant, or ſcarce good word: but their naughty tongues, and hatred to be reformed, are true cauſes why both the world and places where they live, are farre worſe. Thoſe that are deſperately and notoriouſly naught, he inforces and inrages like mad dogs; ſo that they impudently and openly barke at, and with their impoyſoned fangs furiouſly ſnatch at their hurtleſſe hand which would heale and bind up their bleeding ſoules: they are like dogs barking at the Moone; for, GODS Miniſters are ſtarres in the right hand of CHRIST, *Revel.* 1.16. If they would doe them any deadly harme, they muſt plucke them thence; but let them take heed how they be bold and buſie that way, leſt at laſt they take a beare by the tooth, and awake a ſleeping lyon.

Why Satan ſo ſtirres againſt the Word.

Thus you ſee what a ſtirre the Divell keepes when he is like to be driven from his hold by the power of the Word: and how he playes the Devill indeed, when the light of the Goſpell begins to ſhine in a place which himſelfe hath long kept in darkneſſe and errour by thoſe twofold fiends, ignorance and prophaneneſſe. Perhaps at the very firſt riſing of that glorious ſun of the Word of life unto a people that hath ſit in darkneſſe and under the ſhadow of death, it breeds onely aſtoniſhment and amazement, they are for a while onely dazelled with the glory and beauty of ſo rare and extraordinary alight, but when after ſome little

ſpace they be thorowly heated, and it begin to burne up their noyſome luſts, to gall their guilty conſciences, to ſting their carnall hearts, to vexe and diſquiet their covetous affections, then begins all the ſtirre, and Satan to play his part: the ſudden infliction of a wound is not ſo very painefull, and while it is greene it is not ſo grievous, but after, when it comes to be ſearched in cold bloud, to have tents put into it, and corraſives applied, then it goeth to the heart: When the ſword of the Spirit firſt ſtrikes the carnall heart, it may perhaps beate away the blow reaſonable well; but if the Chirurgion of the ſoule, I meane the Miniſter of the Word follow his cure faithfully, and open the wound wider, as hee ſees need, apply ſpirituall corroſives to eat away the rankneſſe of the fleſh, and the poyſon of ſin, then begins the prophane man (if the LORD give him not grace to ſuffer his ſoule to be ſaved) to rage and rave with the ſmart of it, and perhaps with malice and fury to fly into the face of his ſoules Phyſitian.

See the humour of prophane men againſt the power of a conſcionable Miniſtery, *Ier.*44.15, &c. *Acts* 13.8. and Cap.14.2.&c. and Ver.19. and Cap.16.19. and Cap.17.5. and Ver. 32. and Cap.19.29. and 24.5.

Spite againſt piety in families.

This ſpite and malice of Satan againſt ſincerity and grace is to be ſeene alſo in private families: if the governours of the houſe, the children and ſervants be all prophane (as it is very true of very many in moſt places) then they are paſſing well met for matter of Religion, and were there nothing amongſt

amongſt them to breed difference and diſſention, but Gods ſervice, they would never fall out: for they are all content to heare no more, or more often of the affaires of heaven, judgements for ſin, the wayes of God, and reformation of their life, than they muſt needs: they are all willing and forward to prophane the Sabbath, in one kind or other; ſome by abſenting themſelves from the houſe of God, ſome by worldly talke all the day long, ſome by idleneſſe, ſome by ſinfull ſports, &c. They are well content to lie downe at night, like wild beaſts in their dens, without lifting up their hearts together unto that mercifull God which hath preſerved and proſpered them all the day: to riſe up alſo in the morning, prayerleſſe, or onely with formall prayers. They all joyne in malice againſt the Miniſtry of the Word, in ſlanderous lies againſt the meſſengers of God, in baſe and reviling ſpeeches againſt the profeſſours of Chriſtianity. The reaſon is, they are all poſſeſſed with the ſame ſpirit of prophaneneſſe, love of pleaſures, hatred to be reformed, and carnality of heart. But if it once pleaſe the Lord to plant grace in the heart of the Maſter of the family; ſo that he begin to plant in his houſe reformation, houſhould inſtruction, prayer, ſanctification of the Sabbath, and other holy orders, and godly exerciſes; then preſently begins the Devill to ſtir in the hearts and tongues of their prophane ſervants: they begin to be furiouſly impatient of ſuch preciſeneſſe, ſtrictneſſe, and reſtraints (for ſo they wickedly and wrongfully call the pleaſures of

grace and way to heaven) they can by no meanes digeſt ſuch new faſhions: they'l not be troubled with giving account of Sermons they heare: they'l have their recreation on the Sabbath, that they will: they'l not be mew'd up at home, when other mens ſervants are at their ſports abroad, &c. Nay perhaps even their owne children (except the LORD ſeaſon them with the ſame grace) may grow ſtubborne and refractory, and very rebellious and diſobedient to the beſt things: ſo that in a holy ſenſe, CHRISTS words may be there truly verified, *Matth.*10.34,35. Thus was zealous *David* troubled with the vanity of a ſcornefull, proud, and prophane wife, 2.*Sam.*5.20. *Abel* with a bloudy brother, *Gen.*4.8. *Iacob* with a prophane *Eſau*, *Gen.*27.41. *Iſaac* with a mocking *Iſhmael*: And many a gracious heart in families where grace beares not ſway, with the lewdneſſe, malice, and ungodly oppoſitions of thoſe among whom they live.

Impious parents endure not pious children. Nor Maſters.

Or if it ſo fall out that the power of grace ſeaze on the heart of a ſervant or ſonne, ſo that he begin to be ſenſible of the ignorance, diſorders, prophaneneſſe, and ſinfull confuſions of the houſe where he dwels: deſires to ſpend the Sabbath as Chriſtians uſe to do: then preſently begins Satan to put rage into the heart, and frownings into the face of the father or maſter of the family: he then takes on, tels him, that ſuch preciſeneſſe is not for his profit, hee'l have no ſuch inferiour fellow to be a reformer of his family: hee'l not be controlled and contradicted in his owne houſe, hee'l governe

verne his people in the old fashion as his father did before him, &c. so that there is no longer biding for that new convert under such a crabbed master, without a very great deale of patience. All this, and a thousand more mischiefes are the blacke broods and bloudy effects of Satans malice against the power of the Word, and the plantation of grace.

Impious persons cause all discord.

God Himselfe is the God of peace, Christ Iesvs the Prince of peace, and the blessed Spirit is the fountaine of peace, that passeth all understanding, the holy Word is the Gospell of peace, the faithfull Ministers are the Messengers of reconciliation and peace, the Saints of God are the children of peace: The Divell and the rebellious corruptions of prophane men are indeed and truth the true causes of all these stirs and strong oppositions, which are raised any where, at any time, any waies in the case and cause of Religion. The fault I confesse, and imputation of troublesomenesse is lai'd upon Gods children by the lewd tongues of graceless men. See *Ier.*15.10. utterly without cause. 1.*Kings* 18.17. *Act.*24.3.*&c.* but these and the like are lies hatch't in Hell, and managed by the malice of carnall men. And that was most true, which the blessed Prophet of God *Eliah*, and the holy Apostle Saint *Paul* answered in such cases, 1.*Kings* 18.18. *Acts* 24.13, 14. and so proportionably may all Christians answer all prophane wretches amongst whom they live: It is you and your prophane families, your proud ignorance, hatred to be reformed, malice against the Ministery,

Miniſtery,&c. which trouble *Iſrael*, are the true cauſes of all Diſſentions and diſquietneſſe, and bring upon us all theſe plagues and judgements which any way afflict us. A godly Miniſter ſtands at ſtaves end with all the world, and hath the moſt enemies of any man. He muſt warre not only with deſperate ſwaggerers and notorious ſinners, but alſo with civill honeſt men, formall Profeſſors, counterfeit Chriſtians, unſound converts, relapſed creatures,&c.

Good Miniſters have many enemies.

Rage againſt pious perſons.

5. Laſtly, That particular perſon, whom it pleaſes the LORD to ſanctifie and ſet apart for his ſervice, hath good experience of Satans fury and rage againſt ſincerity and grace: there is not a man that paſſeth out of the powers of darkeneſſe and Satans bondage, by the power of the word, but he preſently purſues him farre more furiouſly, then ever *Pharaoh* did the Iſraelites, to recover and regaine him into his kingdome. *See my diſcourſe of Happineſſe, pag.60.*

Worldly wiſedome is Satans right hand.

Thus I have given you a taſte of the Devills malice and machinations againſt the light of the Goſpell, the power of GODS truth, and the Miniſtery of the Word: now you muſt underſtand that worldly wiſdome is his very right hand, neareſt counſellor and chiefeſt champion in all theſe miſchievous plots and furious outrages againſt GOD and goodneſſe. This hath beene more then manifeſt in all ages of the Church: In thoſe great Politicians, the Scribes and Phariſees; in the States-men of *Rome*; in our times, and amongſt us daily: worldly-wiſe men, that are only guided

guided by carnall reaſon, they imploy their wit, their power, their malice, their friends, their under-hand dealings, their policy and their purſes too, unleſſe they be too covetous; to hinder, ſtop, diſgrace, and ſlander the paſſage of a conſcionable Miniſtery and the Meſſengers of Almighty GOD, of whom the LORD hath ſaid, *Touch not mine anointed, and doe my Prophets no harme, Pſalme* 105.15. They ever imitate and follow to a haires bredth their Father the Devill in malice and practiſe againſt grace and good men; except ſometimes they forbeare for a time for advantage, for reputation; or ſuch other by-reſpects and private ends: except naturally they be extraordinarily ingenuous, and of very loving and kinde naturall diſpoſitions; or be reſtrained by feare of ſome remarkable judgement, from perſecution of the Miniſters.

2. As worldly wiſedome is divelliſh, as Saint *Iames* calls it, and ever mixed with a ſpice of Helliſh malice and virulency againſt the Kingdome of CHRIST: ſo it is alſo *earthly*, for it mindes onely earthly things, and though that caſts beyond the Moone for matters of the world, yet it hath not an inch of forecaſt for the world to come: But though a man be to paſſe, perhaps the next day, nay the next houre, nay the next moment, to that dreadfull tribunall of GOD, and to an unavoideable everlaſting eſtate in another world, either in the joyes of heaven, or in the paines of hell, yet it ſo glues and nailes his hopes, deſires, projects, and reſolutions to tranſitory pelfe, and things

Worldly wiſdome is earthly.

things of this life, as though both body and ſoule at their diſſolution, ſhould be wholly and everlaſtingly reſolved, and turned into earth, duſt, or nothing.

To give you a taſte of this earthlineſſe of worldly wiſdome, give me a worldly-wiſe man, and,

Worldlings profound in earthly things, but ſhallow in heavenly.

1. Put him into diſcourſe of the affaires of the world, and the buſineſſe of his calling, and you ſhall find him profound and deepe in this argument, able to ſpeake well and to the purpoſe, if it were a whole day, and that with dexterity and cheerfulneſſe: But divert his diſcourſe a little, and turne him into talke of matters of heaven, of the great myſtery of godlineſſe, the ſecrets of ſanctification, caſes of conſcience, and ſuch like holy conference, and you ſhall find him to be a very infant, an ideot: it may be, he may ſay ſomthing of the generall points of Religion, of matters in controverſie, of the meaning of ſome places in Scripture: but come to conferre of practicall divinity, experimentall knowledge, paſſages of Chriſtianity, and practices of grace, and you ſhall find him, and he ſhall ſhew himſelfe to be able to ſay juſt nothing with feeling and comfort: many a poore neglected Chriſtian, whom in the ſpirit of diſdainfulneſſe, and out of the pride of his carnall wiſdome, he tramples upon with contempt, and would ſcorne to be matcht with in other matters: yet would infinitely ſurpaſſe him in this caſe; quite put him downe, that he would have nothing to ſay.

2. Let

2. Let him come to ſome great perſonage with a ſuit, to intreat his favour and countenance, or to give him thanks for ſome former good turn: and he will be able to ſpeake well, plauſibly, pleaſingly, perſuaſively, and ſeaſonably: but put him to pray in his family unto Almighty GOD for the pardon of his ſins, and a crowne of life, for the remoovall of damnation and an everlaſting curſe; to powre out his ſoule in thankfulneſſe for every good thing he enjoyeth (for he holds all from Him) and ſuch a wiſe man (which is ſtrange and fearefull) in a buſineſſe of ſo great weight, will not be able to ſpeake ſcarce one wiſe word without a booke. *Worldlings can better petition men then GOD.*

3. Come into his family, examine the ſtate of his houſe, you ſhall find all things in good order, every affaire marſhalled and diſpoſed for the beſt advantage, a provident fore-caſt, and preſent proviſion of things neceſſary for their bodies: Every one buſie in their ſeverall imployments, and carefull in the workes of their calling: but ſearch alſo into the eſtate of their ſoules, what heavenly food is miniſtred for their ſpirituall life, how the Sabbath is ſanctified among them, how it ſtands with them for houſhold-inſtructions and family-exerciſes, &c. And (GOD knowes) in that regard, that way there is no providence at all, no care, no conſcience about any ſuch matters. *Worldlings houſes better ordered then their ſoules.*

Walke alſo amongſt his husbandry: you ſhall find his arable carefully dunged, tilled and ſowne: his paſtures well mounded, bankt and trencht; his trees pruned, his gardens weeded, his cattell watchfully *Worldlings temporall husbandry better then ſpirituall.*

watchfully tended: but inquire into the ſpirituall husbandry at home in his owne conſcience, and you ſhall find his heart over-growne with ſinne, as the wildeſt waſt with thiſtles and briars: no fence to keepe the Devill out of his ſoule, many noyſome luſts growing thick and ranke, like ſo many nettles and brambles to be cut downe and caſt into the fire; ſo that his ſillieſt lambe and pooreſt pig is in a thouſand times more happie caſe, then himſelfe the owner, and well were he if his laſt end might be like theirs, that is, that his immortall ſoule might dye with his body: but that cannot be; except in the meane time he repent, and renounce his carnall reaſon, he muſt be deſtroyed with an everlaſting perdition, from the preſence of GOD, and from the glory of His power.

Worldlings more care for their childrens temporall then ſpirituall eſtate.

4. Conſider His care and affection towards His children; you ſhall finde that to be all earth: for whereas perhaps with farre leſſe toyle and travaile, by the mercies of GOD, by teaching them the feare of GOD, inſtructing them in the wayes of godlineſſe, reſtraining them from prophaneneſſe, and prophaning the Sabbath, by his owne example of piety and godly converſation, he might plant grace in their hearts, and provide a crowne of glory for their heads hereafter: yet (wretched man) he doth not onely wickedly neglect theſe meanes of everlaſting comfort: but with too much worldlineſſe, variety of vexations (and perhaps for his very wickedneſſe that way, if there were nothing elſe) with the great danger of his owne ſoule; he heapes up for them thoſe hoards,

that

that will hereafter heape coales of vengeance on their heads; and purchases and provides for them those greene pastures of a prosperous state in this world wherein they are fatted for the same slaughter, and thorow which they prophanely passe into the pit of the same endlesse destruction with himselfe.

5. Aske his judgement about the Sabbath, and ordinarily you shall find his resolution to be this; that he sees no reason but mens servants and children may enjoy some houres of recreation and sport even upon the Sabbath, especially with exception of times of Divine Service: what would they have us to do, (will he say) or what would they make of us? I hope they doe not looke we should be Angels upon earth: they know, we are but flesh and bloud. It is too true indeed, this cavilling against the keeping of the Sabbath savours full rankly of flesh and bloud. *worldlings conceipt of the Sabbath.*

God out of the abundance of His owne goodnesse, and compassionate consideration of our weakenesse hath allotted and allowed unto us six dayes for our owne businesse, and reserved but one to be consecrated in speciall manner, as glorious unto Him; and yet wretched men, they must needs clip the Lords coyne, encroach upon His sanctified time, and unthankfully and accursedly spend those holy houres in which they should treasure up knowledge and comfort against that fearefull day, in idlenesse, worldlinesse, and prophane pastimes, whereby besides the particular curse upon their owne soules, they many times draw

draw many miſeries and plagues upon the place where they live. This reaſon is carnall indeed, this wiſedome is earthly with a witneſſe.

Add another out of *Luke* 12.39,40.

Thus you ſee worldly wiſedome in all that conſultation and cariages inclines unto the earth, provides ever with greateſt care for the world, and ſavours rankly of fleſh and bloud.

Worldly wiſedome ſenſuall.

3. It is alſo *ſenſuall*: for, it doth ſenſleſly preferre the pleaſures of ſenſe and pleaſing the appetite, before the peace of conſcience and ſenſe of GODS favour. It provides a thouſand times better for a body of earth, which muſt ſhortly upon an unavoidable neceſſity, feed the wormes, and turne to duſt; than for a precious immortall ſoule, the immediate iſſue of GODS Almightineſſe, and which can never poſſibly die: It doth with greater ſweetneſſe and hold-faſt, reliſh, apprehend and enjoy the furious delights of ſome boſome-ſinne, which it hath in preſent purſuit, taſte and poſſeſſion, than ſpirituall graces, GODS favour, joy in that bleſſed Spirit, and a crowne of life hereafter; for which it hath GODS Word and Promiſe, if it would be wiſe to ſalvation. In a word: it doth ſo highly preferre a few bitter-ſweet pleaſures for an inch of time in this vale of teares, before unmixed and immeaſurable joyes thorow all eternity in the glorious manſions of heaven: Is not this wiſdome ſtrangely nailed and glued unto ſenſe, and ſtupidly ſenſleſſe in ſpirituall things, that though many times fore-told and fore-warned by the Miniſtry of the Word, yet will needs for the temporary

temporary ſatisfaction of its carnall, covetous, or ambitious humour, with filthy vexing, tranſitory pelfe, with vanity, dung, nothing, run wilfully and head long upon eaſeleſſe, endleſſe, and remedileſſe torments in the world to come? And that which is the juſt curſe and plague of worldly wiſdome, (this ſpirituall madneſſe commonly called) it is confident that it doth wiſely, and takes the beſt way, and thereupon becomes incorrigible and obſtinate: *For there is more hope of a foole, then of him that is wiſe in his owne conceipt, Prov. 26. 22.* And, *Though thou ſhouldeſt bray a foole in a morter, yet will not his fooliſhneſſe depart from him, Prov. 27. 22.* How fearefull then is his caſe, that to his worldly wiſdome joynes confidence in his wayes? But the day will come that hee'l ſee and bewaile the vanity of his wiſdome, and the truth of his folly, and that with bitter griefe and horrible anguiſh even in hell fire, as it is notably ſet downe in the booke of *Wiſdome*, Cap. 5.

But the Word which here in *Iames* is rendred *Senſuall*, is the ſame which is uſed, 1 *Corinthians* 2. 14. *The naturall man receiveth not the things, &c.*

Senſuall *what it meaneth.*

Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ, &c. Οὐ λέγει ἄνθρωπον ψυχικὸν ἁπλῶς, ἀλλ' ἐπήγαγεν, ψυχικὸν, διαμαρτάνει τοῦ

So that worldly wiſedome is in that ſenſe naturall: that it can neither reliſh nor receive the things of the Spirit: it cannot poſſibly conceive and comprehend the immediate meanes and myſteries of ſalvation: let a man otherwiſe bee never ſo faire and comely in body, never ſo proportionable, perſonable, or goodly to looke upon, and in the eye of others, yet if himſelfe want eyes (the

Worldly wiſdome reliſheth not ſpirituall things.

instruments of light, hee cannot possibly behold and gaze upon with delight the goodlinesse and glory of this great frame of the world about him: he cannot see the brightnesse of the Sun, the beauty of the earth, and the delightsome variety of the creatures: so a worldly-wise man, though he bee never so gracefull for his other parts, never so admirable to carnall eyes, or mightily magnified by his flatterers or favourites: yet wanting the saving sight of GOD's sanctifying Spirit, and the eye of spirituall understanding, is starke blind in spirituall matters, and cannot possibly behold the rich Paradise of the kingdome of grace, the secrets of Sanctification, and the incomparable glory and excellency of Christianity. This wisedome of the flesh serves the worldling (like the Ostrich wings) to make him to out-run others upon the earth and in earthly things; but can helpe him never a whit towards heaven: nay, is rather like a heavy mill-stone about his necke, to make him sinke deeper into the bottomlesse pit of hell.

Spirituall knowledge hid from worldlings.

The reason why these great politicians and jolly wise men of the world (as they are called) for all their depths and devices, with all their wit and windings, cannot understand one tittle of the things of GOD, is, because this spirituall knowledge is hid from them, for so saith our Saviour CHRIST, *Mat.* 11. 25. *I give thee thankes O Father, LORD of heaven and earth, because thou hast hid these things from the wise and men of understanding, and hast revealed them unto babes.* And this reason our Saviour rendreth why hee spake to worldlings

lings in parables, and to his Diſciples plainely, *becauſe to theſe it was given to know the ſecrets of the kingdome of heaven, but to them it was not given.* And indeed it is juſt with GOD, that,

1. Sith they (when the glorious ſun of the Word of life ſhines ſurely upon their faces, doe wilfully ſhut their eyes againſt it, that He ſhould ſtrike them ſtarke blind, ſo that for matters of ſalvation they ſhould grope even at noone-day, as the blind gropeth in darkneſſe, and ſtumbleth in the darkeſt night. *Worldlings ſhut their eyes againſt the Word.*

2. Sith they depend on their owne policy, depths, and turning devices, GOD juſtly turnes them looſe to follow the ſwing of their carnall reaſon; and ſuffers them to lie and delight themſelves in the ſenſuall miſts, and ſelf-conceipted fooleries and vanities of their own naturall wiſdome: while the Moone lookes directly upon the Sun, from whom ſhe borrowes her light, ſhe is bright and beautifull, but if ſhe once turne aſide, and be left to her ſelfe, ſhe loſes all her glory, and enjoyes but onely a ſhadow of light which is her owne: ſo while men with humility and teachableneſſe turne their faces toward the Sun of righteouſneſſe, CHRIST IESVS, and thoſe Starres which he holds in his right hand, the faithfull Miniſters, to receive from them illumination in heavenly things, and inſtruction in the wayes of GOD, GOD doth graciouſly vouchſafe unto them the glorious light of ſaving knowledge: but when they turne their backs upon Him, betake themſelves to their owne plots and projects, devices and policies, and *Worldlings depend on their owne policy.*

seeke deepe to hide their councell from the LORD: then they are justly left to the darksome giddinesse of their carnall reason, and walke towards fearefulnesse and horrour, thorough the windings and turnings of their worldly wisdome.

Wordlings proud of their owne wit.

3. Because they are proud of their earthly policy, the LORD will not give them prudence in heavenly matters: because they are wise in their owne conceipts, they are justly given over to follow the deceitfulnesse of their owne hearts: with an imperious disdainfulnesse, they scorne the simplicity of the Saints, and therefore they are justly blinded, to thinke the wayes of their salvation foolishnesse.

Wordlings Idolize their owne wisdome.

4. Worldly men make an Idoll of their wisdom: both in respect that they wholly repose themselves upon it, for their provision and protection, and because they secretly desire to be admired and adored for it, as men of extraordinary endowments, and oracles of discretion and policy: and it may be, that they are so by their favourites and flatterers: but they must give GOD His Word, and good men leave to censure them truly and justly to be the notoriousest fooles upon earth, because they are infants and ideots in the matters and mysteries of salvation. Now I say, because they make an Idoll of their wisdome, GOD and this earthly Dagon cannot possibly dwell together in one soule, but in his just judgement suffers them with such doting devotion, self-conceipt to sacrifice unto it, that they want both understanding and hearts to do him any acceptable service.

This

This naturall and ſenſuall wiſdome being thus hood-winked from all heavenly light by GODS juſt judgement, and by the pride, prejudice, wilfulneſſe, ſelfeneſſe of the owner doth proportion and meaſure all its conceipts and conſiderations of Religion and religious men by the unſound and ſenſuall principles of our corrupt nature, and by the falſe ſcantling of carnall reaſon.

We may ſee this carnality of worldly wiſdome in cenſuring ſpirituall things in *Nicodemus*, *Joh.* 3. See alſo a carnall conceipt of worldly wiſdome in my *Diſcourſe of true happineſſe*, pag. 58, 59.

Worldlings miſcenſure true piety.

Hence it is alſo that wee find it to be a conſtant property of a worldly-wiſe man, to conceive or cenſure a zealous profeſſion of GODS truth, and ſound practice of ſincerity, to be nothing but hypocriſie and humour, an affectation of ſingularitie, preciſeneſſe, and a kind of odneſſe from other men. The reaſon is, when he lookes upon himſelfe in the flattering glaſſe of ſelfe-conceipt, hee judges himſelfe to be a very jolly fellow: thinkes he within his owne heart; I go for a ſufficient man in the world: the beſt make good account of me: I am well beloved of my neighbours: my ſufficiency for wiſdome, moderation in Religion, civility for cariage, juſtneſſe in dealings with men, are both knowne, and well ſpoke of by the moſt: and what would you have more in a man? Hereupon, out of this practicall ſurvey of his owne counterfeit worth, and becauſe he is ſtarke blind in ſpirituall matters, and the affaires of heaven, he preſently concludes, whatſoever zeale, ſingularities

Quiſq; in alio ſuperfluum eſſe cenſet, ipſe quod non habet, nec curat: *That which hee hath not himſelfe, or doth not eſteeme, he accounts ſuperfluity, an idle quality, a meere foppery or hypocriſie in another.*

of grace and ſpirituall excellencies are ſuppoſed by ſome kind of men to be in others, eſpecially, if they be of lower rank and leſſe account for worldly wiſdome than himſelfe, to be nothing but onely outward ſhewes, pretences and hypocriſies: he is furniſhed in his owne conceipt with a competency, if not an extraordinary ſufficiency of naturall and morall endowments: and he never felt either the power of grace, neither can poſſibly ſee or acknowledge thoſe holy operations in others: and therefore he cannot bee perſwaded, but hee is fully as good as the preciſeſt of them (for that's the language of prophaneneſſe againſt grace) and that there is no worth worthnaming, or any true ſeall goodneſſe in thoſe they now call Chriſtians, over and beſides that which hee findeth in himſelfe.

Nobility greater or leſſe. Cap. 17. 18.

5. Concerning greatneſſe of nobility, underſtand that by Nobles I meane both the greater and leſſe Nobility, according to Dr. *Smiths* diſtinction in his *Common-Weale of* ENGLAND. And this double Nobility is of diverſe ſorts. 1. Perſonall. 2. By deſcent.

Supernaturall Nobility.

6. There is yet another Nobility, which is Divine and ſuper-naturall; in regard whereof all other kinds whatſoever are but ſhadowes and ſhapes of Nobleneſſe. Here GOD is top of the kin, and Religion is the roote. Theſe are truly and the onely Noble indeed, and ſo accounted by King *David*, though of no account in the World at all. How rarely is the glorious Image of the LORD IESVS (which onely creates this excellencie) ſeene

ſcene ſhine in their ſoules, or ſhew forth it ſelfe in their holy converſation, who gliſter in outward glory, and are lifted up above others by eminency of Noble birth, or indulgence of higheſt favours. Such Noblemen and Gentlemen are blacke ſwans, and thinly ſcatter'd in the firmament of a State, even like ſtars of the firſt magnitude. For, ſaith my Text, *Not many noble, &c.*

Better borne worſt educated.

And that no marvell, for many reaſons. And yet I will not here trouble you, in telling how miſerably and extremely ill thoſe who bee better borne are ordinarily educated. Alas, they are too often brought up in ignorance, idleneſſe, exceſſive purſuit of ſports and vaine things; in drinking, carnall looſeneſſe, riotous exceſſe, in ſenſuallity, pride, prophanation of the LORDS Day: In ſtrange faſhions, healthing, gaming, good-fellowſhip: in frequenting Playes, thoſe grand impoyſoners of many hopefull plants, with univerſall, prophane, unnaturall diſſoluteneſſe, melting unhappily the vigour of their ſpirits into effeminateneſſe, lightneſſe and luſt. And almoſt ever in a conſtant oppoſition to the good way, the power of godlineſſe, and ſtrictneſſe of the Saints, who are the ordinary objects of their greateſt diſtaſt, jeſting and ſcorne: and whereas they (of all others) have beſt meanes, largeſt maintenance, moſt time, capacity, and pregnancy of wit, and other encouraging advantages whereby they might become excellent ſchollers, of eminent abilities, proportionable to their precedency in birth: yet for want of a conſcionable care in their education, of choice

for godly and worthy Schoole-masters, Tutors, Teachers, Consorts, Ministers, and restraint from the corruptions of the times: and by reason of their perverting and empoysoning by the forenamed youthfull aberrations, or rather exorbitancies. They passe through those famous nurceries of learning and law, without any materiall impressions of Academicall worth, or wisdome of State. At length returning many times unto rich inheritances, and faire estates, and then reflecting upon their lost time with late repentance, and finding in themselves neither any competent sufficiencies to serve their Countrey, or to little purpose, and very poorely; nor any solid stocke of found learning for their working spirits to be exercis'd in, and feed upon with contentment: they resolvedly languish and dissolve into idlenesse and pleasures, as though they were put into the world, as Leviathan into the sea, to take their pastime therein. And so at last in respect either of personall worth, or the publike good, they become but unprofitable burdens of the earth: and by their exemplary ill expence of time, if not farre baser trickes; the very bane of the Countreys that bred them, and great dishonour to the families that owne them. For assure your selves, to be well borne, and live like an humane beast, is a notorious blemish to a noble House: and let never any be so vaine, as to brag of their birth, except they be new borne: this honour of birth (saith *Charron*) may light upon a vicious man, &c. Pag. 211.

Neither will I here take up a complaint of the much lamented degeneration of our moderne Nobility and Gentry (I ever except the truly worthy and noble) from even the civill worthines, military valour, and noble deportment of former times. Now adaies, if a man looke big, be first in the fashions, shake his shag-haire in a boisterous and ruffian-like manner, carie himselfe with a disdainfull neglect and proud bravery, and with an affected, and artificiall haughtinesse of countenance, outbrave others, and brow-beat his brethren, better than himselfe, he is the man. But alas! How farre distant is this, and degenerating from true generousnesse, and that sweet amiable courtesie and affability which was wont to dwell in the gentle breasts of the ancient English Nobles? I am afraid if we goe on, our posterity will find in the next age the basest generation of English that ever breathed in this famous Kingdome. Sir *Walter Rawleigh*, I confesse in his excellent Worke having discoursed and discussed of this Question, whether the Romans could have rectified the Great *Alexander*, makes good in a second place to the matchlesse honour of this Nation, that neither the Macedonian nor the Roman souldier was of equall valour to the English. But when were those times? When his Father sent to the Blacke Prince, fighting (as it were) in bloud to the knees, and in great distresse this message: Let him either vanquish or die. When *Warwicke*, *Bedford*, and that famous *Talbot*, and such other victorious English Commanders with their valiant

Nob lity & Gentry degenerate.

Lib. 5. pag. 181. & seq.

Histor. of France pag. 196.

liant armies walked up and downe *France*, like ſo many invincible Lions. But on the mighty, and unconquerable manhood and magnanimity of the ancient *Engliſh*! Whether art thou gone, and where art thou buried, that we might viſit thy Tombe? But I ſay, to let theſe paſſe, I onely lay hold upon that which is moſt pregnant and punctuall to my purpoſe.

Nobles ſubject to many temptations.

Theſe *Nobles* in my text, and ordinarily in all times ſwallow down ſo many baits from the devils hands, are ſo ſurrounded with variety and ſtrength of temptations: ſo ill brought up, and ſo vainely puft up with inſolency and ſelf-eſtimation becauſe they are lifted up above others: They are ſo limed with inextricable enſnarements, by pleaſures, riches, honors, eaſe, liberty, earthly ſplendour, bravery, applauſe of the world, and pride of life; that commonly, by ſuch time as they come to the ſtrength of body and mind, *corrupt affection* obtaines its full ſtrength and height, and hardneſſe in their hearts: And then, and by that time, in what danger they are for ſalvation, you may perceive by well weighing the condition of this deviliſh engine, and its curſed companion, which I am wont to deſcribe thus:

Corrupt affection defined.

It is the ripened and actuated ſtrength and rage of originall corruption that furiouſly executes the rebellious dictates of the Devill, and deſperate projects of Mens ſenſuall hearts: ſtands at defiance, profeſſes open hoſtility againſt grace, goodneſſe, good men, good cauſes, and all courſes of ſanctification. feeds upon ſo long, and fils it ſelfe

ſo

ſo full with wordly vanities and pleaſures, that growing by little and little incorrigible, and hating to be reform'd, it breeds, and brings forth (as its naturall iſſue) deſpaire, horrour, and the worme which never dies.

And this corrupt affection is of it ſelfe, and naturally, Firſt, untameable; Secondly, inſatiable; Thirdly, deſperate.

1. Untameable. The heart of man is naturally of the hardeſt flint, hew'd immediatly out of the ſturdy and ſtubborne rock of the race of *Adam*. It owne corruption, the juſt curſe of GOD upon it, and the accurſed influence of helliſh malice, fill it ſo full of iron ſinewes, and of ſuch adamant and prodigious hardneſſe, that no croſſe or created power, not the ſofteſt eloquence or ſevereſt courſe; nay, not the weight of the whole world, or the Heavineſſe of Hell, if they were all preſſed upon it, could poſſibly bend and breake it, make it yeeld or relent one jot from it obſtinate and outragious fury in it owne wayes: this is onely the worke of the Holy Ghoſt, with the hammer of the Word. The ſtubborne Iſraelites were heavily laden, with an extraordinary variety of moſt grievous croſſes and afflictions: there was nothing wanting to make them outwardly miſerable; and no miſery inflicted upon them, but upon purpoſe to humble and take downe their rebellious hearts. See *Iſay* 1.5,6,7. How the Prophet paints out to the life the rufull and diſtreſſull ſtate of their freſh-bleeding deſolations: *The whole head* (ſaith he) *is ſicke, and the whole heart is heavy, &c.* For the place

No workes, ſignes or miracles are able to change the hardneſſe of mans heart, but grace from God onely. Ioh.12.37,38.

place is meant; not (as ſome take it) of their ſins, but of their ſorrowes. But all the blowes and preſſures were ſo farre from ſoftning their hearts, that they hardned and emmarbled more and more. *Wherefore* (ſaith the Prophet) *ſhould ye be ſmitten any more, for ye fall away more and more?*

Chriſt's Sermons little wrought on the Iewes.

What created power can poſſibly have more power upon the ſoules of men, than the ſacred Sermons of the Son of GOD, who *ſpake as never man ſpake?* And yet theſe deare intreaties and melting invitations which ſweetly & tenderly flow'd from that heart, which was reſolved to ſpill that warmeſt & inmoſt blood for their ſakes moved thoſe ſtiffe-necked Iewes never a jot: *Ieruſalem, Ieruſalem,* ſaith he, *which killeſt the Prophets, &c. Mat.23.37. Iſaiah* that noble Prophet, whoſe matchleſſe eloquence ſurpaſſeth the capacity of the largeſt created underſtanding; and to which the powerfull eleganoies of prophane writers is pure barbariſme, ſhed many and many a gracious and golden ſhower of ſofteſt and ſweeteſt eloquence upon a ſinfull nation and rebellious people, which was fruitleſly and vainly ſpilt as water upon the ground, or loſt upon the hardeſt flint: many a piercing and powerfull Sermon had he ſpent amongſt them to the waſting of his ſtrength and ſpirits; which yet was to them as an idle and empty breath, vaniſhing into nothing, and ſcatter'd in the aire. The LORD (as He ſaies Himſelfe) made His mouth as a ſharpe ſword, and Himſelfe as a choſen ſhaft; and yet that two-edged ſword was full often blunted upon their hardeſt hearts; and his keene arrowes diſcharged

Cap.49.4.

by

by a skilfull hand, rebounded from their flinty bosomes, as shafts shot against a stone wall. And that made that Seraphicall Oratour, the unmatched Paragon of sacred eloquence, thus to complaine, *Isay* 47.4. *I have laboured in vaine, I have spent my strength in vaine, and for nothing.*

A course of extraordinary severity and terrour was taken with *Pharaoh*; he was not only chastised with rods, but even scourged with Scorpions: and yet all the plagues of Egypt were so far from piercing and softning his hard heart, as that every particular plague added a severall iron sinew, and more flintines to his already stony heart. And as the heart is naturally thus hardned towards godlinesse, so also hollow towards the godly: See *Sauls* cariage towards *David*. No materiall waight can more crush the heart of man, than braying in a morter; and yet saith *Salomon*, *Prov.* 27. 22. *Though thou shouldest bray a foole*, a desperate sinner, a rebellious wretch *in a morter amongst wheat brayed with a pestill; yet will not his foolishnesse*, his sinfulnesse, which is the greatest, *depart from him, no more than the skinne from the blacke-moore, or the spots from the Leopard by washing him.* Pharaohs *hardnesse of heart.*

Shame an old obstinate beaten sinner with his horrible ingratitude; show him the ugly face of his hainous sins, tell him of the losse of the happinesse of Heaven; affright him with the feare of hell and damnation: in all this hee is like a Smiths anvill, that growes harder and harder for all his hammering. Lastly, a damned spirit, though he lye in the lowest dungeon of uter darkenesse, laden with that burden *Nothing moves an hard heart.*

burden of ſinne, which preſt downe a glorious Angell of light and all his followers from the top of Heaven into that loweſt pit, with the full weight of the unquenchable and everlaſting wrath of GOD; with all the heavy chaines of that infernall lake; and with that which (me thinkes) is farre worſe and more cutting than many hels, than ten thouſand damnations, even with deſpaire of ever having eaſe, end, or remedy of thoſe moſt bitter, everlaſting, intolerable helliſh torments: I ſay, though a damned ſoule be thus laden, and thus heavily preſt downe with all this curſed waight, and hainouſneſſe of Hell; yet he is ſtill as hard as a ſtone. So certaine it is, that no curſe, or created power, nor the ſofteſt eloquence or ſevereſt courſe, not the waight of the whole world or the heavines of hell; if all were preſt and laid upon the heart of a man; could poſſibly breake that ſtubborneſſe, or tame that rebellion. This is onely the worke of the bleſſed Spirit with the hammer of the Word.

The hard harteednesse of man from his fall.

This hardneſſe of heart had attained a ſtrange height even in the worlds infancy: into what a prodigious rocke is that growne now then by length of time, in ſo many ages, ſith every generation ſince by invention of new ſinnes, and addition of hainouſneſſe unto the old, have every one added therunto a ſeverall iron ſinew, and a further degree of flintineſſe.

Cains hard heart.

What a heart was got into *Cains* breaſt, who was firſt cut out of the ſtony rocke of corrupt man-kind; remorſe of ſhedding the guiltleſſe

leſſe blood of his murthered brother, which was able to have melted an adamant into bloody teares, moved him never a whit. Nay, the preſence of Almighty GOD, at which *the earth trembles, the hills melt like waxe, which turneth the rocke into water-pooles, and the flint into a fountaine of water* (as *David* ſpeakes) yet made his ſtony heart relent never a whit. Nay, yet further, GODS mighty voyce immediately from his owne mouth, *which breakes the cedars, and ſhakes the wildernesſe*, which was able with one word even in a moment to turne the whole World into nothing, and the ſonnes of men as though they had never beene; yet (I ſay) this powerfull and mighty voyce did not at all amaze or mollifie the unrelenting ſtubborneneſſe of this bloudy wretch: but in a ſtrange dogged faſhion he anſwers GOD Almighty even to His face. For, when GOD mildly and fairely asked him what was become of his brother *Abel*, hee anſwered, *I cannot tell*: Nay, further, as though hee had bid GOD goe looke, hee ſaith, *Am I my brothers keeper?* Where take this note by the way; Let not Chriſtians thinke much to receive dogged anſwers and diſdainfull ſpeeches from prophane men: you ſee how doggedly this fellow anſwers even GOD Almighty: *The Diſciple is not above his Maſter, nor the ſervant above his Lord: It is enough for the Diſciple to be as the Maſter and the ſervant as his Lord: if they have called the Maſter of the houſe Beelzebub, how much more them of his houſhold? Mat. 10. 24, 25.*

Pſ. 114. 7. Pſal 47. 3. Pſal 114. 8.

Gen. 4. 9.

Phar. ahs hard heart.

What a ſtrange ſtony heart lodged in the breaſt of

of the tyrant *Pharaoh*? When the Prophet (*1 Kings 13.*) cried to the altar of *Ieroboam*, *O altar, altar*, the altar clave presently asunder at the Word of GOD in the mouth of the Prophet; but this mighty hammer of the Word, (*Ier. 23.29.*) with ten miracles gave ten mighty strokes at *Pharaohs* heart; and yet could find no entrance, could not pierce it. Let no man then thinke it strange to see many stubborne and rebellious wretches run on in their courses, and rage against the waies of GOD, though they have both the Ministry of the Word of GOD to reclaime them, and be many times singled out particularly by the hand of GOD with some speciall judgement, for the abatement of their fury. For, the rebelliousnesse of mans nature can never possibly be tamed, corrupt affection can never be conquered, untill the heart wherein it sits inthron'd, be crusht and broke in peeces: and this hardnesse of heart can never bee mortified, no created power can possibly pierce it, untill the Almighty Spirit take the hammer of the Word into His owne hand; that by His speciall, unresistable power He may first breake and bruise it, and after by sprinkling it with the bloud of CHRIST, dissolve it into teares of true repentance, that so it may be softened, sanctified, and saved. And let no man marvell, that the powerfullest Ministery doth produce by accident the most pestilent scorners, cruellest persecutors, and men of most raging cariage against the meanes of their salvation; for these reasons.

It is not strange that impudent persons are no more moved

Why this powerfullest Ministry produceth scorners.

The word makes the dead more to stinke.

1. From the nature of the glorious Gospell of

of Iesvs Christ, the Sun of righteousnes, which shining upon one that hath spirituall life, will more revive and quicken him: but in one dead in sinnes and trespasses, causes him to stinke more hatefully before the face of God and man.

2. From the cruelty of Satan: who laies more burdens and heavier chaines upon him, that the Ministers labour to pull out of his snares.

Satan holds them fast whom the word would pull away.

2. *Vnsatiable.* Corrupt affection is unsatiable in all its sensuall pursuits for the empoysoned,

Corruption unsatiable.

1. Fountaine of originall pollution is bottomlesse, restlesse, and ever working; it sends out uncessantly fresh desires, new longings, and more greedinesse, for the grasping, engrossing, and devouring of earthly delights and carnall pleasures.

Originall pollution, as a spring.

2. When the heart of man forsakes the blessed and boundlesse *Fountaine of living waters*; of which if it should *drinke* heartily and sincerely, and every drop should be in it *a well of water springing up to everlasting life*; and digs unto it earthly pits; whereout to suck the muddy and troubled streams of vanity and sensuall delights; then God in his just Iudgement makes those pits bottomles, that they'l hold no water; so that it shall seeke and never bee satisfied: it shall toile and tire out it selfe in wayes of wickednesse and destruction, and shall never find end and rest; but in endlesse woe and restlesse torments.

God in justice makes corrupt pits bottomlesse.

3. Never was jaylor so jealous over his prisoners, as Satan is watchfull over every wicked man.

Satan jealous over his.

Satan make men insatiable in sin.

And therefore least he should waxe weary of his way to hell, he failes not by a secret accursed influence to fill his sinfull heart, with an unquenchable thirst after pleasures of the earth. And he doth not only put this insatiable thirst into the soule of a carnall man; but also by his jugling and art of imposture, he gilds over sensuall objects, with lying glory, and a deceitfull lustre, and puts a violent, strong inticing power into worldly vanities, that they may continually feed his greedy appetite with fresh succession, and an endlesse variety of sensuall sweetnesses. Satan himselfe is infinite in malice against the majesty of GOD. He drinkes up sinne, and devoures iniquity with as insatiable greedinesse, as Behemoth the river *Iordan*.

Satan hath his hand in every sin.

Of all those huge mountaines, the numberlesse number, and purple seas of sins and transgressions, which have at any time, any where, by any creature beene committed since himselfe first fell from heaven unto this houre, or shall be from thence untill the day of doom, or from thence everlastingly in hell by bannings, cursings and despaires amongst those damned fiends: I say, of all these sins Satan is guilty one way or other: and if he might have his will, he hath malice enough to make an infinite addition both in number and hainousnesse. Where one sinne is committed, he wisheth there were ten thousand. He would have every sinfull thought be a sin of Sodomy: every idle word a desperate blasphemy, every angry look, a bloody murther, every frailty, a crying sin: every default, a damnable rebellion. Now as Satan himselfe is thus infinite and insati-

insatiable in the wayes of darkneſſe; ſo doth he inſpire every limbe of his with a ſpice of this ſinfull greedineſſe, and reſtleſſe purſuit of their owne wicked waies.

To give an instance of trembling and terrour in this kind, and of Satans merciles malice that way. I knew a man which in his life time was given to that fearefull blaſphemous ſinne of ſwearing, who comming to his death-bed, Satan ſo filled his heart with a madded and enraged greedineſſe after that (moſt gaineleſſe and pleaſureleſſe ſin) that though himſelfe ſwore as faſt and furiouſly as he could; yet (as though he had been already amongſt the bannings and blaſphemies of hell) he deſperatly deſir'd the ſtanders-by to helpe him with oathes, and to ſweare for him. Incredible rage, prodigious fury! Now if Satan be able to beget ſuch inſatiableneſſe after ſin wherein there is no profit or delight at all, how fiercely and fearefully will he enrage carnall men in the purſuit of gainfull, pleaſurefull, and advancing ſins?

A ſwearer that deſires others to helpe him with oathes.

You ſee then how the inſatiableneſſe of corrupt affection ſprings out of the fountaine of originall naughtineſſe, from the juſt curſe of God and malice of Satan.

It is cleare and evident by ordinary experience, and obſervation in the world, with what inſatisfiable deſire and greedineſſe, corrupt affection doth feed upon that ſenſual object, and earthly pleaſure, upon which with ſpeciall apprehenſion, and delightfull taſte, it ſeazes and ſets it ſelfe.

Earthly pleaſures inſatiable.

2. If it fall in love with honour and high

Ambition inſatiable.

roomes; it begets ambition, which is an unfainable thirst after glory, and a gluttonous excessive desire after greatnesse.

Ambition powerfull.

Of all other vicious passions which do possesse the heart of man, it is the most powerfull and unconquerable. As it is superlative and transcendent in it object and aspirations; and seated in the highest, and haughtiest spirits; so is it resolute and desperate in it undertakings furious and head-strong in its pursuits and persecutions.

Ambition ventrous.

It is ventrous to remove any let, and hardned for all meanes; many times without remorse or teares, it takes out of the way by some cruell contrivance, their deerest friends, and tramples the neerest blood, as we see ordinarily in the Turkish Emperors, to get up into an high place, and grasp an Imperiall Crowne.

Ambition masters other affections.

It is victorious over all other affections, and maisters even the sensuality of lust full pleasures, as we may see in many great men of the Heathens, *Alexander*, *Scipio*, *Pompey*, and many others; who being tempted with the exquisitnesse and varieties of choisest beauties, yet forbare that villany, not for conscience sake, or for feare of GOD, whome they knew not; but least thereby they should stop the current of their victorious atchievements, and obscure the glory of their remarkable valour.

Ambition stands out upon life.

It preferres a high roome in the world before a temporall life; yea, and eternall life too. How many great mens hearts have burst, at the displeasure and frowning countenance of a King? How

many

many either by desperate practices or their owne violent hands have brought themselves to untimely ends, because they were impatient of the lower places they had formerly enjoyed. *Achitophel*, when he was like to loose the reputation and ranke of a Privy Counsellor, sadled his Asse, went home, put his house in order, and hanged himselfe. How many daily runne great hazards, to domineere for a while in their undeserved dignities? And prepare against the day of wrath, by an unconscionable purchasing of highest roomes amongst the sons of men?

Ambition would be alone.

Lastly, it is uncapable of society, and sharpned by the enjoyment of that it desireth. Give roome to *Cæsar*, and hee'l ambitiously pursue the Soveraignty of the whole world: Let *Alexander* conquer the whole world, hee'l aske for moe; let those be subdued, he would climbe towards the starres, if he could aspire thither, he would peepe beyond the heavens. For the proud and ambitious man enlargeth his desire like hell, and is as death, and cannot be satisfied, &c. *Hab.* 2. 5. Who can fill the bottomlesse gulfe of hell, or stop the insatiable jawes of death? neither can the greedy humor of a haughty spirit be satisfied.

Heaven a counter-poyson to ambition.

Let a consideration of that crowne of endlesse joy and glory, which the Christian hath in pursuit, be unto him a counterpoyson to uphold his heart in comfort and contentment against the vanitie and venome of such endlesse ambitions; and if men be so infinitely ventrous for an earthly crown, which (as one sayes) if we well weighed with

what feares, jealousies, cares, insidiations, &c. it is thick set, if we found it before us in the way, we would not take it up. I say then, how eager should we be after the glory of Heaven?

Covetousnesse insatiable.

2. If corrupt affection fall in love with riches, & the wedge of gold, it begets covetousnes, the vilest and basest of all the infection of the soule.

Covetousnesse in basest hearts.

As ambition haunteth the haughtiest spirits, so covetousnesse lodgeth in the most dunghill disposition, it turnes the soule of man, that noble and immortall spirit into earth and mud: whereas it might live in Heaven upon earth, and by holy meditation, by a sweet familiarity and acquaintance (as it were) with GOD, and conversing above, and in that everlasting Heaven of endlesse happinesse hereafter. It lies in hell upon earth, and by restlesse torture of unsatiable greedinesse, makes way by it rooting to descend into the hell of wicked devils in the world to come. This devouring gangrene of greedinesse, to get riches, doth not only by a most incompatible antipathy, keep out grace and GODS feare; but also by it venomous heat wast and consume all honest and naturall affection, both to man and beasts, to parents, kindred, friends and acquaintance.

Covetousnesse makes an hell on earth.

Covetousnesse makes men neglect themselves.

Nay, it makes a man contemne himselfe body and soule, wilfully to abandon both the comfortable enjoyment of this short time of this present mortality, and all hope of the length of that blessed Eternity to come, for a little transitory pelfe, which he doth never enjoy or use; except it be for use which enlargeth his doverous thirst as mightily,

ly, as it brings forth money monstrously.

Besides, covetousnesse pierceth thorow the soule with a thousand torments, and the riches of iniquity ingender in the heart of man many tortures, envies and molestations, as their proper thunderbolt and blasting. *Covetousnesse workes much vexation.*

And of all Hobbesy ile affections it is most sottishly and senselesly unsatiable, *Eccles.* 4. 8. For, how is it possible that earth should feed or fill the immateriall and heaven-borne spirit of a man? It cannot be; and the Spirit of GOD hath said it shall not be; *Eccles.* 5. 9. *He that loveth silver shall not bee satisfied with silver, &c.* Hence it is, that the deepliest the drowsie heart of this covetous man doth drinke of this golden streame, the more furiously it is inflam'd with spirituall thirst. *Covetousnesse makes sottish.*

Nay, it is most certaine, that if the covetous man could purchase a monopoly of all the wealth in the world; were he able to empty the Westerne parts of gold and silver, and the East of pearles and jewels, should he enclose the whole face of the earth from one end of heaven to the other; and heape his hoards unto the starres: yet his heart would be as hungry after more riches, as if he had never a penny, and much more: Such is GODS curse upon that man which makes his gold his god. *Covetousnesse still desires more.*

And this insatiablenesse in the covetous man begets cruelty and oppression of others, and perpetuall want of contentment and comfort in that he hath already. Sweetnes of gaine makes him many times drink the blood and eat the flesh of the oppressed. *Covetousnesse causeth cruelty.*

He begins first (if he be of power and place) to grind the faces of the poore, then to pluck off their skins, then to teare their flesh, then to breake their bones, and chop them in peeces as flesh for the pot, and at last even to eat the flesh of GOD'S people. That is; first to weary them out with petty wrongs and extraordinary occasions, to vexe them with new conditions, and unconscionable encroachments: and at last to wring their pensive soules from their wasted and hunger-starv'd bodies, with extremity of oppression, and cruelty of covetousnesse.

Covetousnesse never content.

And that which is a just curse upon the covetous man; he is ever infinitly more tormented with the want of that which he doth immoderately and unnecessarily desire, than contented and comforted with the enjoyment of those things he doth presently possesse.

Ambition and covetousnesse compared.

The ambitious man, if he be disgrac'd and over-top'd by any grand opposite and counterfactionist or derided, and revil'd with baser and inferiour contempt, or neglected by omission of some due observance and ceremony of state: he (I say) is more griev'd, if he want grace, for some such little default in the attributions of his place, and want of complemental respect in that measure, and of such men as he desires; than he hath glory and pompe in his highest place. This is cleare in *Haman*; though he was compassed and crown'd with such undeserved and extraordinary precedency and pompe; yet this one litle thing, because *Mordecai* would not bow the knee and do reverence to him at the kings gate,

gate, did utterly marre and disswecten all the other excellencies of his new advancement, and extraordinarineſſe of the Kings favour: See *Heſter* 5.10,11 12,13. *And Haman told his wife and friends of all his glory, &c. But all this* (ſaith he) *doth nothing availe me as long as I ſee Mardecai the Iew ſitting at the Kings gate.* As it is thus in ambition, and in great men that are graceleſſe; they many times take more to heart (out of the pride of their hearts) the want of ſome one circumſtantiall obſervance, and of reverence from ſome one man; than they heartily enjoy all the other glory of their place: ſo it is alſo with the covetous man; though already he hath more than enough; yet ſome greedy wiſh of a new addition doth more torture his heart, than the rowing amongſt all his other wealth can rejoyce it. *Ahab*, though he had already in his hand the riches, glory, pleaſures, and ſoveraingty of a kingdome, yet after he had caſt his covetous eye upon poore *Nabaths* vinyard which was neere his Palace, his heart did more afflict and vex it ſelf with greedy longing for that bit of earth, than the vaſt and ſpacious compaſſe of a kingdome could counter-comfort. He could take no joy in the beauty of a crowne, and largneſſe of his royall command, becauſe his poor neighbour would not deprive himſelfe and all his poſterity of the inheritance of his fathers, which his anceſtors had enjoyed time out of mind. 1 King. 21 4:

For a counterpoyſon againſt the greedy gangrene of hoarding up riches; conſider in what ſtead thy riches will ſtand thee upon thy bed of death; conſider that ſpeech of a poore diſtreſſed woman afflicted *Meditations to root out covetouſneſſe.*

afflicted in conſcience, whom I heard thus ſay in the agony of her grieved ſpirit: I have husband, goods, and children, and other comforts; I would give them all the Treaſures of the Earth if I had them, and all the good I ſhall have in this world or in the world to come, to feele but the leaſt taſte of the favour of GOD in the pardon of my ſinne: ſhe would in this caſe with all her heart have given the warmeſt and deareſt blood of her heart for one drop of CHRISTS blood to do away her ſinnes.

Voluptuousneſſe inſatiable.

If corrupt affections fall in love with worldly pleaſure, ſuch as are ſurfeiting and drunkenneſſe, chambering and wantonneſſe, luſt, and uncleanneſſe, unlawfull ſports and recreations, it begets a ſtrange furious thirſt and heat in the carnall appetite, which cannot be ſatisfied, but like the two daughters of the horſeech, which cry ſtill, give, give; which is ſet on fire by Hell: and therefore it is as unſatiable as that bottomleſſe Infernall pit; every taſte of ſenſuality ſerves as fewell to increaſe the flame and fury of concupiſcence: We ſee it in drunkards, who by drinking doe not quench their thirſt, and ſatisfie their appetite, but by their immoderate ſwilling both increaſe the burning thirſt of their bodies and inraged intemperance of their minds. We heare it of wantons, *Wiſd. 2. Come let us enjoy the pleaſures that are preſent, &c. Let us crowne our ſelves with Roſes before they wither, let there bee no pleaſant meadow which our luxurioufneſſe doth not paſſe over; let us leave ſome token of our pleaſure in every place, for that is our portion, and this is*

our

our lot. Every Carnallist feeles it in himselfe after once he hath given the reins to his concupiscence: he is like a strong man running headlong downe a steepe hill, though he would never so faine, he cannot stay himselfe, but runne still faster and faster till he breake his neck at the bottome: If once he suffers the fountaine of originall pollution which naturally flowes out of his rocky heart, to have that free and full course: it will shortly gather in its passage many strong and heady streames of stubbornenesse and rebellion unrill by growing by little and little in strength and swiftnesse, it swell into a mighty and furious torrent, so at last fall with fearefull noise and horrour into the gulfe of irrecoverable misery. In a word, after the heart of a man be set upon any sensuall deligh, it feeds upon it as greedily as the horsleech upon corrupt blood, it will burst before it gives over. It will by no meanes part with its hold untill it either be broken with the hammer of the Word, or burst with the horrour of despaire. It drinkes so deepe and long of the empoisoned cup of carnall pleasures, untill the LORD fill it unto its brim, full of the cup of wine of his indignation, and bid it drink, be drunken, and spue, and fall, and rise no more, *Ier.* 25.27.

Meditations against voluptuousnesse.

A counterpoyson against this greedy wolfe of devouring earthly delights; consider that at our conversion, *Mutantur gaudia, non tolluntur, Heavenly succeed carnall joyes:* See *Iackson of Iust. Faith, pag.* 340,341.

Revenge insatiable.

4. If it fall in love with revenge, it begets a base,

a cruell and wolvish disposition, and an unnaturall thirst of blood: of all the sinfull passions of the soule, desire of revenge is the most base and cowardly: it ever breeds in the most hatefull and weakest minds. And of all kind of revenge, that is most execrable and deadly, which (like a serpent in the greene grasse) lies lurking in the flatteries and fawnings of a fliering face, which kisses with *Iudas*, and kills with *Ioab*: entertaines a man with outward formes, and complement, and curtesie, but would (if it durst or might) strike about the third rib, that hee should never rise againe: When a mans words are to his neighbour as soft as oyle and butter, but his thoughts towards him composed all of blood and bitternesse of gall and gunpowder.

Revenge in base minds

For we commonly see that the basest and most worthlesse men are most malicious and revengefull: seldome doth it find harbour in a well-bred and generous spirit: but as thunder, and tempests, and other fearefull motions in the aire doe trouble only and disquiet those weaker fraile bodies below, but never disturbe or dismay those glorious heavenly ones above: so wrongs, disgraces, and wrongfull usages doe vexe and distemper men of baser temper and conditions: but the causelesse spite and prophane indiscretions and childish brawles of fooles, wound not great and high minds.

Saints free from revenge.

Above all others, the true Christian which is onely of a true noble spirit, contemnes, scornes, and disdaines to be revenged upon any, though his

his undeservedly baseſt and greateſt enemy: For,

1. He is completely fortified with the armour of proofe of his own innocency againſt the malice and miſchiefe of wicked men, and comforted continually with that inward ſpirituall feaſt of a good conſcience, againſt all the lies and ſlanders of lewd and ſpitefull tongues. *Saints ſupported with their integrity againſt malice.*

2. He leaves them to be ſcourged of their owne conſciences for their cauſleſſe ill-wils againſt him, and wrongfull dealings: then which, (except they repent and be reconciled) there is no more certaine and ſevere revenger and executioner, no ſcourges, no ſcorpions can ſo laſh and torture a man, as his owne foule and guilty conſcience. *Saints leave ſlanderers to the ſting of their own conſcience.*

3. He is kept in awe by an holy feare from preſuming to take vengeance out of GOD s hands: It is one of GOD s royall prerogatives, we muſt not meddle with that, or incroach upon it, *Vengeance is mine, I will repay it, ſaith the* LORD, Rom. 12. 19. *Saints reſigne revenge to God.*

4. He will not pollute ſo farre, and defile the glory and nobleneſſe of his Chriſtian reſolution, as to be mov'd and diſquieted with the rage of any dogged *Doeg* or railing *Shimei*, by procuring temporall puniſhments to the ſpirituall afflictions: and outward vexations to the inward wofull miſery of the ſoule of his prophane malicious oppoſite: except he ſee it probable, that by ſuffering juſtice to have its courſe, the party may be humbled, and others terrified. *Saints will not diſgrace themſelves with taking revenge.*

5. He

Saints hypocrit. ever take revenge

5. He knowes out of his Christian policy, that a couragious and undaunted insensibility in suffering injuries, is the way to tame and stop the rage and fury of the wrongers, and to make them to returne and rebound wholly like heavy blowes upon their owne pates. For, a prophane malicious man cannot be possibly more vext, than to see himselfe direct particularly his hate and contempt against his supposed adversary a good Christian, and yet he is able to beare it away without wound or passion; nay with reputation and comfort.

Revenge is bloody.

As revenge is base, so it is bloody and unquenchable, and prodigiously thirsty that way: I will give instance in the most revengefull wretch (I am perswaded) that ever lived: It is reported of a man, or rather a * monster of *Millaine* in *Italy*: when he had surprised upon the sudden one whom he deadlily hated, he presently overthrew him, and setting his dagger on his breast, told him, he would presently have his blood, except he would renounce, abjure, forsweare, and blaspheme the GOD of Heaven; which, when that fearefull man (too sinfully greedy of a miserable life) had done; in a most horrible maner he immediately dispatch'd him, as soone as those prodigious blasphemies were out of his mouth: and with a bloody triumph insulting over his murdered adversarie, as though his heart had beene possest of all the malice of hell, he added this horrible speech: *Oh* (saith he) *this is a right noble, and heroicall revenge, which doth not onely*

* *Bodin. de Rep. lib 3. c. 6.*

onely deprive the body of temporall life, but bring alſo the immortall ſoule to endleſſe flames everlaſtingly.

3. *Deſperate:* corrupt affection is ſtrangly deſperate to run headlong upon the damnation of hel, for a little earthly delight: it we ſhould ſee a naked man in ſome furious moode, as prodigall of his temporall life, runne upon his owne ſword, or throw himſelfe from ſome ſteep rocke, or caſt himſelfe into ſome deepe river, and teare out his owne bowels, we ſhould cenſure it preſently to be a very deſperate part and ruefull ſpectacle: what ſhall we ſay of him then, who thorough the fury of his rebellious nature, to the endleſſe deſtruction of the life of his immortall ſoule, doth deſperatly throw himſelfe upon the devouring edge of GODS fierceſt indignation: upon the ſharpeſt points of all the plagues and curſes in his Booke, and into the very flames of everlaſting fire: It is a very fearefull thing, to ſee a man bath and embrue his hands in the blood and butchery of his owne body, and with his murderous blade to take away the life thereof: but of how much more horrour and wofulneſſe is that ſpectacle, when a deſperate wretch with the empoyſoned edge of his owne enraged corruption, doth cut the throat of his owne deare immortall ſoule, ſo that a man may track him all his life long, by the blood thereof in the ſinfull paſſages of his life, untill at length he be ſtark dead in ſinnes and treſpaſſes, for how can a ſoule all porple red with wilfull ſheading its owne blood, looke for any part in that pretious blood of that

Corruption is deſperate to the ſoule.

that ſpotles lambe? Nay, aſſuredly ſuch bloody ſtubbornnes and ſelfe-murthering cruelty will be paid home at laſt, by the ſevere revenger of ſuch curſed deſperatneſſe. He will judge ſuch a man after the manner of them that ſhed their owne blood, and give him the blood of wrath and of jealouſie.

Lord it is prodigiouſly ſtrange and lamentably fearefull, that ſo noble and excellent a creature as man, prince of all other earthly creatures, by the priviledge of reaſon and enlightned with the glorious beame of underſtanding, nature ſhould be ſo furiouſly madded with its owne malice, and bewitchedly blindfolded by the Prince which rules in the Aire; as, for the momentany enjoyment of ſome few glorious miſeries, bitter-ſweet pleaſures, heart-vexing riches, or ſome other wordly vanity at the beſt, deſperatly and wilfully to abandon and caſt himſelfe from the unconceivable pleaſures of its joyfull place where GOD dwels, into an infinite world of everlaſting woefulneſſe. For let a carnall man conſider in a word his prodigious madneſſe in this point.

What a deſperate ſinner deprives himſelfe of.

He might not onely in this vale of teares be poſſeſt with a peacefull heart, which is an incomparable pretiouſneſſe ſurpaſſing all created underſtandings: For I dare ſay this, I know it to be true: One little glimpſe of Heaven ſhed ſometimes into the heart of a ſanctified man, by the ſaving illumination of the comforting ſpirit, whereby he ſees and feeles, that in deſpight of the rage of Divels, and malice of men; let ſinne and death, the grave and

and hell do their worſt, his ſoule is moſt certainely bound by the hand of GOD in the bundle of the living, and that he ſhall hereafter everlaſtingly inhabite the joyes of eternity: I ſay this one conceit being the immediate certificat of the ſpirit of truth doth infinitely more refreſh his affections, and affect his heart with more true ſweetneſſe and taſtfull pleaſure, then all carnall delights, and ſenſuall delicacies can poſſibly produce, though they were as exquiſite and numberleſſe, as nature, art, and pleaſure it ſelfe could deviſe, and to be enjoyed ſecurely as long as the world laſts. Beſides this heaven upon earth, and glorious happineſſe even in this world, he might hereafter goe in arme with Angels, ſit downe by the ſide of the bleſſed Trinity amongſt Saints and Angels, and all the truly worthy men that ever lived, with the higheſt perfection of bliſſe, endleſſe peace, and bleſſed immortality: all the joyes, all the glory, all the bliſſe, which lies within the compaſſe of heaven, ſhould be powred upon him everlaſtingly: and yet for all this he doth not onely in a ſpirituall phrenſie deſperatly deprive himſelfe, and trample under foot this heaven upon earth, and that joyfull reſt in heaven, world without end: but alſo throwes himſelfe into a hell of ill conſcience here, and hereafter into that hell of Devils, which is a place of flames, and perpetuall darkneſſe, where there is torment without end, and paſt imagination.

The iſſue of deſperate ſinners.

The day will come, and the LORD knowes how ſoone, when he will clearely ſee and acknowledge with horrible anguiſh of heart, his

ſtrange and deſperate madneſſe. See *Wiſd.*5.2,*&c.* For after the moment of a few miſerable pleaſures in this life be ended, he is preſently plunged into the fiery lake; and ere he be aware, the pit of deſtruction ſhutteth upon him everlaſtingly: and if once he find himſelfe in hell, he knowes there is no Redemption out of that Infernall pit: then would he thinke himſelfe happy, if he were to ſuffer thoſe bitter and intolerable torments no mo thouſands of yeeres, than there are ſands on the ſea ſhore, haires on his head, ſtarres in Heaven, graſſe piles on the ground, and creatures both in Heaven and earth: for, he would ſtill comfort himſelfe at leaſt with this thought, that once his miſery would have an end: but alas, this word, *never*, doth ever burſt his heart with unexpreſſible ſorrow, when he thinks upon it: for, after an hundred thouſand of millions of yeeres there ſuffered, he hath as far to ſuffer, as he had at the firſt day of his entrance into thoſe endleſſe torments: now let a man conſider, if he ſhould lye in an extreme fit of the ſtone; or a woman, if ſhe ſhould be afflicted with the grievous torture of child-bed but one night; though they ly upon the ſofteſt beds, have their friends about them to comfort them, Phyſitians to cure them, all needfull things miniſtred unto them to aſſwage their paine; yet how tedious, painfull, and weariſome would even one night ſeeme unto them? how would they turne and toſſe themſelves from ſide to ſide, telling the clock, counting every houre as it paſſeth, which would ſeeme unto them a whole day? What is it then (think you) to ly in fire and

Hells torments endleſſe.

and brimſtone, inflamed with the unquenchable wrath of God world without end: Where they ſhall have nothing about them but darkneſſe and diſcomforts, yellings and gnaſhings of teeth: their companions in prophaneneſſe and vanity to ban and curſe them: the damned fiends of hel to ſcourge them and torment them: deſpaire and the worme that never dies, to feed upon them with everlaſting horour.

We ought to be prodigall of life in Gods cauſe.

If carnall wretches be ſo deſperate, as wilfully to ſpill the blood of their own ſoules: let us ſet light by the life of our bodies, if the cruelty of the times call for it, for the honour of the Saviour of our ſoules.

New faſhions hardly left.

Let me give one inſtance of dangerous ſnares, wherein ſuch as theſe are ordinarily entangled and holden faſt, from which inferiours are for the moſt part free. Let us come into a towne or countrey-village, and we ſhall find all the reſt not ſo exorbitant, but enter into the Noblemans, Gentlemans, or Knights houſe, (if there be any there) there ſhall wee find a neſt of new-fangl'd faſhioniſts; naked breaſts, and naked armes, like bedlams, ſaith that excellent and learned Gentleman, in his *Oyle of Scorpions*. Buſhes of vanity in the one ſexe, which they will not part with (ſaid *Marbury*) untill the Devill put a candle into the buſh: and cut haire in the other, ſtirs againſt the Ordinance of God, and nature in both: and many other ſuch deformed, lothſome and prodigious faſhions, cenſured by that ſtinging and flaming place againſt faſhion-mongers, *Zeph.* 1. 8. And theſe are the more pernicious,

pag. 109.

becauſe it were many times more eaſie for us of the Miniſtery. I ſpeake out of ſome experience: to undertake by GOD's bleſſing (*cæteris paribus*, as they ſay) the driving of an impure wretched drunkard, from his beaſtly and ſwiniſh ſin, which would be a very hard taske, than to draw ſuch as delight in, and dote upon theſe miſerable fooleries, from the abhorred vanity of ſtrange faſhions: nay, and though ſometimes they would be thought to looke towards religion.

And thus I have done with the reaſons peculiar to every ſeverall ſort of greatneſſe: I now come to thoſe which are common to them all.

Great ones enemies to holineſſe. *Pſal.24.4.* *Mat.5.8.* *Heb.12.14.*

1. All the great ones according to the fleſh in any of theſe kinds: I ſay, ye are all as yet deadly enemies from the very heart-root to the profeſſion and practice of the holy men, without which holineſſe we cannot ſee GOD: you cannot endure to be called puritans; much leſſe to become ſuch: and yet without purity, none ſhall ever ſee the face of GOD with comfort.

Good Puritans.
a Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ.
b Καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες.
c Ἤδη ὑμεῖς καθαροὶ διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

Miſtake me not. I meane CHRISTS καθαροὶ, CHRISTS puritans, and no other, [a] *Mat.5.8.* [b] *Ioh.13.11.* & [c] *15.3.*

Cap.2.pag 258.

Secondly, I meane onely ſuch as *Bellarmine* intimates, when he cals King IAMES puritan: for, he ſo cals him, ſaith D. *Harkwit* againſt *Carrier*, becauſe in the firſt booke of his *Baſilicon Doron*, he affirmes, that the religion profeſſed in *Scotland* was grounded upon the plaine words of the Scripture: And againe in his ſecond booke, that the reformation of Religion in *Scotland* was extraordinarilie wrought

wrought by GOD. Gratious and holy ſpeeches (as you ſee) with men of the world are puritanicall. And if a man ſpeake but holily, and name but reformation, Scripture, conſcience, & ſuch other words which ſting their carnal hearts, it is enough to make a man a puritan.

Thirdly, I meane the very ſame, of whom Biſhop *Downam* one of the greateſt ſchollers of either Kingdome, ſpeakes thus in his Sermon at Spittle, called *Abrahams Triall: And even in theſe times* (ſaith he) *the godly live amongſt ſuch a generation of men, as that if a man doe but labour to keepe a good conſcience in any meaſure, although hee meddle not with matters of State, or Diſcipline, or Ceremonies, (as for example, if a Miniſter diligently Preach, or in his preaching ſeeke to profit rather than to pleaſe, remembring the ſaying of the Apoſtle,* If I ſeeke to pleaſe men, I am not the ſervant of CHRIST, Gal. 1. 10. *Or if a private Chriſtian make conſcience of ſwearing, ſanctifying the Sabbath, frequenting Sermons, or abſteining from the common corruptions of the time) hee ſhall ſtraightway be condemned for a Puritan, and conſequently be leſſe favoured than either a carnall Goſpeller, or a cloſe Papiſt, &c.* pag. 72.

Fourthly, I meane none but thoſe whom the Communion-Booke intends in that paſſage of the praier after Confeſſion: *That the reſt of our life hereafter may be pure and holy.*

How Puritans are made.

Now theſe come by their purity by preaching the Word. Now ſaith CHRIST, ye are καθαροὶ, cleane by the Word which I have ſpoken unto you, *Iohn* 15. 3. The Word muſt firſt illighten, convince, and

caſt them downe: ſo that out of ſight of ſinne, and ſenſe of divine wrath, being weary, ſicke, loſt, wounded, bruiſed, broken-hearted, (theſe are Scripture-phraſes) and thereupon caſting their eyes upon the amiableneſſe, excellency, and ſweetneſſe of the LORD IESVS, and the Al-ſufficiency of his blood to cure them, reſolve to ſell all, to confeſſe and forſake all their ſins, not to leave an hoofe behind: and then taking him offered by the hand of GODS free grace, as well for an Husband, Lord, and King, to love, ſerve, and obey him, as for a SAVIOVR to free them from hell. They put on with the hand of faith the perfect purity of his imputed righteouſneſſe, attended ever with ſome meaſure of inherent purity, infuſed by the ſanctifying Spirit, and after entring the good way, their lives are ever after pure and holy.

Puritanes al. waies hated

Theſe are CHRISTS καθαροὶ, and the Puritans I meane. And theſe men of purity ſome never meane to be: nay, they heartily hate the very image of IESVS CHRIST in them, they ſpeake ſpitefully againſt them, *David* was not onely the drunkards ſong, but thoſe alſo that ſate in the gate ſpoke againſt him: they are your *muſicke*, and matter of your mirth; *I am your muſicke*, ſaith the Church in the perſon of *Ieremie*, *Lam.* 3. They will many times call upon a roguiſh vagabond at your feaſts to ſing a ſong againſt them, whom they ſhould rather ſet in the ſtockes; they are tranſported, and inwardly boyle with farre more indignation and heart-riſing againſt their holineſſe, purity preciſe walking, and all meanes that lead thereunto, though enjoyned upon

upon paine of never ſeeing the face of God in glory: than more ſimple, poorer, and meaner, men; and that's a reaſon they ſticke faſter in the Devils clutches than they, and that few of them are called, converted, and ſaved, according to my Text. Heb. 12.14. Pſal. 24.4. Mat. 5.8. Ioh. 3.3. Eph. 5.15.

Secondly, ye that are thus the worlds favourites, are very loth to become fooles; and therefore in the meane time ly lockt full faſt in the Devils bands, and cannot eſcape except ye be ſuch. I ſpeake a very diſpleaſing thing to worldly-wiſe men, but they are the very words and wiſdome of the Spirit of God, 1 *Cor.* 3.18. *Let no man deceive himſelfe: if any man among you ſeemeth to be wiſe in this world, let him become a foole, that he may be wiſe.* *Worldly wiſe very fooles.*

Let no man deceive himſelfe; ſuch caveats as this are wont to bee premiſed when men out of their carnall conceipts are peremptory to the contrary, and would venture their ſalvation (as they ſay) that it is not ſo. See *Epheſ.* 5. 6. 1 *Cor.* 6.9. *Mat.* 5.2. And did not moſt of your hearts riſe againſt theſe words of mine (you muſt become fooles, or never be ſaved) untill I brought Scripture? 1 Cor. 3.18. *expounded.*

Give me here leave (I pray you) to intimate in a few inſtances the meaning of the place, and the truth of your falſe and ſelfe-couzening hearts in obnoxiouſneſſe to the point. Suppoſe a meſſenger of God ſhould deale faithfully with you, and tell you, that upon the Lords Day you muſt not ſerve your ſelves, and your owne turnes, in idleneſſe, travailing, ſports, gaming: in any earthly buſineſſe, *How the Lords day is to be ſpent.*

or mis-imployment whatsoever: but spend that whole blessed Day, wholly and onely in spirituall refreshing, heavenly businesses, divine worship, and holy duties: in meditation upon the creatures spiritually, upon the great worke of Redemption and Resurrection of CHRIST: and upon that everlasting rest above: of all which the Christian Sabbath is a remembrancer unto us, in both publike and private prayer, reading, singing of Psalmes, hearing Sermons, conference, &c. and in ruminating, and (as it were) chewing the cud upon Scripture points. I say, *ruminate (as it were) and chew the cud*: for, it is the very phrase of the Church of *England* in the *Homily for reading Scriptures*. And those reverend and godly men which composed them, expresse the benefit thereof emphatically: Thus run the words; *Let us ruminate* (of the Scriptures sc.) *that we may have the sweet juyce, spirituall effect, marrow, hony, kernell, taste, comfort, and consolation of them*. I say, suppose ye were thus prest, would ye not presently out of your worldly wisdome and impatiency to be so snaffi'd at, to be tied al the day to spiritual exercises, and restrain'd from ordinary recreations, conceive of it, and cry out against it as a puritanicall novelty, and foolish preciseneſſe? Because you mention precisenes and novelty; I could (as I am wont, and to make you without excuse) appeale unto, and implore the aid of antiquity, which will utterly take off such aspersions. And here (were it incident and seasonable) I were able to procure Councels and Fathers, and other authorities concurrently to testifie and take my

my part, that upon the LORDS Day, *we are to recreate our ſelves only with ſpirituall delights:* onely then to ply divine buſineſſes, and to do thoſe things alone which belong to our ſoules ſalvation. Heare their owne words.

We ought upon that Day, *Solummodo ſpiritualibus gaudiis repleri.* Concilium Pariſienſe. Anno 829.

Tantùm divinis cultibus ſerviamus. Auguſt. de Temp. Serm. 251. *Soli divino cultui vacemus.* Idem Ibid.

Eâ tantum faciat quæ ad animæ ſalutem pertinent. Hierom. in Cap. 56. Iſa.

Nay the whole Church of *England* hath this 60. yeeres and above complyed exactly with antiquity in this point in the *Hom. of the place and time of prayer*: Theſe are the words, *GODS people ſhould uſe the Sunday holily, & reſt from their common and daily buſineſſe: and alſo give themſelves wholly to heavenly exerciſes of GODS true religion and ſervice.* And yet for all this, you are ſo wiſe in your owne conceipts; ye will none of this ſaving folly, you are no ſuch fooles, as after ſo long liberty to fall to any ſuch ſtrictneſſe.

Secondly, ſuppoſe a Miniſter ſhould counſell you when you come home from the houſe of GOD, to take your Bibles, and cal both your wives and children to the comparing together, and conferring upon thoſe things which were taught: That the husband ſhould exact of the wife, and the wife aske of the husband thoſe things that were there ſpoken and read, or at leaſt ſome of them: That you ſhould ſet

Sermons to be meditated on.

ſet this law to your ſelves to be kept inviolably, & not onely to your ſelves, but alſo to your wives and children: that you would ſpend that one whole Day of the whole week, wherein you meet to heare the Word, in meditation of thoſe things which are delivered: I ſay now in this caſe your carnall wiſedome would reſolutely condemne ſuch councels, as contrary to the counſell of great houſes, as a way to become a By-word to the whole Country, and as ſavoring too rankly of a fooliſh ſtrictneſſe, and needleſſe ſingularity. And yet this was *totidem verbis*, wiſe, holy adviſe above twelve hundred yeeres ago: For in giving the councell, I have but rendred *Chryſoſtome* word for word in diverſe places. *Hom. 5 in Mat. In Eph. Serm. 20. Hom. 2 in Ioan. Hom. 5. ad Popul. Antioch.*

Family duties of piety.

Thirdly, If Preachers ſhould preſſe you to plant, and preſerve Family Duties in your houſe, Prayer, and reading Scriptures, evening and morning, Singing of Pſalmes, &c. and you of greateſt meanes may beſt ſpare time for ſuch bleſſed buſineſſes. Would not your wiſedomes thinke this more then need: And that it would be a fooliſh thing, and much againſt your profit, to rob your ſelves, and ſervants of ſo much time from your worldly affaires? And yet here I could produce foure or five Fathers above a thouſand yeeres ago, preſſing this point, and punctuall for my purpoſe. Beſides *Ambroſe*

broſe quoted in my booke *of walking with God*, *pag.* 67. Heare other Fathers, *Baſil*, *Origen*, *Chryſoſtome*, *Auguſt.*

Quid beatius eſſe poterit, quàm in terrâ tripudium Angelorum imitari, mox orto die ad precationes properantem, hymnis & odis venerari Creatorem, &c. *Baſil. Epiſt.* 1.

Docens & admonens, atq; formam oſtendens, & tunc filiis ſuis: & tunc omnibus nobis in perpetuum, ut confeſtim diluculo ex noctis requie exſurgentes; ante omne opus, vel verbum, ante omne colloquium, vel conventionem, primitias reſurrectionis noſtræ Deo exhibeamus ſin ſinceris orationibus, atq; precibus, in matutinis deprecationibus, atq; gratiarum actionibus, *Origen. lib.* 1 *in Iob ſol.* 7.

A menſa non ad lectum, ſed ad deprecationem vertamur, ne brutis animantibus ſimus magis bruti. Novi fore multos, qui damnant ea, quæ nunc dicuntur, veluti qui novam quandam & miram conſuetudinem inveham concionandi; At ego magis damnabo pravam conſuetudinem, quæ nunc obtinuit. Etenim quod poſt cibum, & menſam non ad ſomnum oporteat ire, nec ad cubile, ſed oporteat cibo preces, ac divinarum Scripturarum lectionem ſuccedere, manifeſtiùs declaravit ipſe Chriſtus qui quum immenſam multitudinem accepiſſet convivio in deſerto, non remiſit illos ad lectum, aut ſomnum, ſed ad audiendos ſermones divinos invitavit. *Chryſoſt. conc.* 1. *De Lazaro.*

Nec ſolum vobis ſufficiat quòd in Eccleſia divinas lectiones auditis, ſed etiam in domibus veſtris, aut ipſi legite, aut alios legentes requirite, & libenter audite, *Auguſt. de Tem. Serm.* 55. *pag.* 177.

Reſtitution.

Fourthly, If you were moved by the Miniſtery, to reſtore every halfe penny that you have any waies at any time got wrongfully, or by any wicked meanes, or that you deraine unjuſtly from any man: And then caſting your eie backe, and conſidering, How you are growne *haſtily rich*, and by what wayes you are come to a great deale of Wealth, ſhould finde very foule workes; would you not force your ſelves by a ſtrong counter-plea of carnall reaſon, not to beleeve the point, and thinke it extreame madneſſe at the inſtance, and prating of a preciſe companion, which underſtands not the world (for ſo or in the like manner would you ſpeake) to part perhaps with a good part of your

your eſtate? And yet *Auſtins* Rule of above twelve hundred yeeres ſtanding, and confirmed concurrently by all Divines to this day, is, That *Non tollitur peccatum niſi reſtituatur ablatum*; No reſtitution, no remiſſion. And our owne Church tels us in the ſecond exhortation before the Communion: That *without readineſſe to make reſtitution, and ſatisfaction for wrongs done*, the Sacrament as often as you come, *doth nothing elſe but increaſe your damnation.*

Thus might I paſſe through all the points of Sanctification, and paſſages of holy life: And all the great men of the World, either in Learning, Wealth, Nobility, or Wiſedome *according to the fleſh*, would paſſe theſe cenſures upon them, and entertaine conceits of them proportionable to that of *Nicodemus* about the New-birth. They will not become fooles in the Apoſtles ſenſe: And therefore they are ſoakt, and faſt fettered in the gall of bitterneſſe, and bond of iniquity; and that above ordinary.

Great ones are ſoule-couſeners.

Thirdly, All ye great ones of the world in the ſenſe I have ſaid, As ye are very wiſe in your own conceits, and it may be truly ſo *according to the fleſh*, ſo you are ſelfe-conceited, and ſoule-couſeners about your ſpirituall ſtate. For you thinke all better then you, too preciſe, and all worſe then you too prophane; and your ſelves onely to have happily hit upon the golden meane; and pitch upon that well-tempered moderation in Religion, wherby you may enjoy temporall happineſſe here, and eternall hereafter. Sleepe in a whole skin (as they ſay)

ſay) and with a good Conſcience: Live the life of pleaſures, and die the death of the righteous. Whereas to be ſo conceited, is the very complement and perfection of folly: And the very ſame attempt as to make two parallel lines to meet. You thinke ye have a reach beyond the Moone: To lie in ſome ſweete ſinne, and yet to nouriſh in your ſelves ſome hope of ſalvation. To have two Heavens, one in this World, and another in the World to come, which was never heard of: to weare two Crownes of joyes: whereas IESVS CHRIST himſelfe had the firſt of thornes. But alas! Beloved, if you be ſaved in this condition, you muſt have a new Scripture, and there muſt bee found out another way to Heaven, then any of the Saints ever went ſince the Creation or ſhall doe to the end of the World. And therefore we may ſay of you as *Quintilian* ſome where; of ſome deluded with an overweening conceit of themſelves. *That they might have prooved excellent Schollers if they had not beene ſo perſwaded already*: So if you did not thinke falſly, your ſelves ſafe already, you might be ſaved. But while you thus hugge the golden dreame of your miſtaken ſtates to GOD-ward like the Phariſees, the very Publicans and Harlots *ſhall go into the Kingdome of Heaven before you*, *Matth.* 21. 31.

Two heavens never heard of.

Fourthly, you that are great in the world in the foure forenamed reſpects, and meant in the Text; cannot poſſibly downe with, and digeſt downe-right dealing and the *fooliſhneſſe of preaching* as it is called, *Verſ.* 21. And that utterly undoes you. You

Great ones like not powerfull preaching.

You like well enough, nay and much approve, and applaud such Sermons as King IAMES censures, in *the reasons of his directions for preaching, &c.* which he there cals a light, affected, and unprofitable kind of preaching, which hath been of late yeers (saith he) taken up in Court, University, City, and Countrey,----whereby the people are filled onely with airy nouriſhment, &c. and I warrant you, not eſpecially hating to be reformed or diſquieted, for theſe are not wont to diſcover your conſciences, nor diſturbe you in your preſent courſes, they never terrifie you with any fore-thought of the evill day, neither torment you before the time: but now let a man come with the *fooliſhneſſe of preaching*, by which it pleaſeth GOD (ſaith the Apoſtle) *to ſave them that believe*, with demonſtration of the Spirit, and of power, and come home to the conſcience: if he ſuffer not Satan to revell in the blood of your ſoules without reſiſtance, nor ſee you poſt furiouſly towards eternall fire, but will tell you that the pit of hell is a little before you: In a word, if he take the right courſe to convert you, and ſhew you therefore onely your ſpirituall miſery, that you may be fitted for mercy, &c. O ſuch a fellow is a dangerous man, a terrible and intolerable Teacher, able to drive men to diſtraction, deſpaire, ſelfe deſtruction; he breaths out nothing but damnation, and his ſearching Sermons are as ſcorching as the very flames of hell! Fit phraſes for the Devill himſelfe, railing in a drunkard, or ſcoffing *Iſhmael* againſt faithfulneſſe in preaching; and if you know where or when ſuch men preach,

(and

(and it may be you entertaine ſome intelligence for that purpoſe to prevent the torture) you will not, you dare not heare them for your hearts, except you cannot decline it for ſtarke ſhame; or for a time of two to ſatisfie your curioſities: but as S. *Paul* ſaith, you become their enemies, becauſe they tell you the truth: to which truth not to have liſtened in this day of your viſitation, will hereafter (when it is too late) torment you more than ten thouſand fiery Scorpions ſtings, and gnaw upon your conſciences with unknowne and everlaſting horrour. Alas! Beloved, what meane you? You will give your Phyſitian leave to tel you the diſtempers of your body: the Lawyer to diſcover unto you any flaw in your deeds: your horſe-keeper to tell you the ſurfets of your horſes: nay, your huntſman the ſurrances of your dogs: and ſhall onely the Miniſter of GOD not tell you that your ſoules are bleeding to eternall death? Prepoſterous and prodigious incongruity!

Vſe 1. Great ones to ſtrive the more for heaven.

If it be thus then, that of all the ſeverall ſorts of great men mentioned before (by reaſon that they are beſet with ſuch variety of ſnares, entangled in ſo many temptations, ſo much taken up by the world, and for other reaſons rendred already) very few are called, converted and ſaved, my counſell in a word unto all ſuch, is CHRISTS owne word, *Luke* 13. 24. *Strive to enter in at the ſtrait gate*, lay violent hands upon fleſh and blood, ſtrangle your luſts, contend and * wraſtle as for the Garland in the Olympian Games, to which the word ſeemes to allude, become fooles in the worlds

* Agonizo.

worlds cenſure, that you may be wiſe in the myſtery of CHRIST; be little & vile in your own eſteem, that you may bee great and gracious in the eies of GOD. In a word, ſubmit your ſoules to the ſword of the Spirit, and fooliſhneſſe of preaching, (as the Apoſtle cals it) that you may be wrought upon ſavingly, and brought into the *good way*, and that by ſuch works, and waies as theſe.

Great ones have little heart to doe good till Gods Word kindly works on them.

Upon which before I enter, give me leave to give you an account, why at this time I labour rather to worke upon your conſciences for your perſonall converſion, than as heretofore to tender unto you counſels and conſiderations, for a more conſcionable deportment in your ſeverall publike places. When I well weighed with my ſelfe, the truth of that principle and poſition in *Hooker*, *That it is no peculiar conceipt, but a matter of ſound conſequence, that all duties are by ſo much the better performed, by how much the men are more religious, from whoſe abilities the ſame proceed:* And finding by experience of all ages, and moſt of all in theſe worſt and wofull times, that men of publike imployment and in high places, untill there be infuſed into their ſoules by the Spirit of grace an internall ſupernaturall principle and divine habit to worke by, untill *aliquid* CHRISTI (as they ſay) be planted in them by the power of the Miniſtry, they cannot poſſibly be univerſally thorow, and unſhaken. Some ſtrong affection, feare, favour, or ſome thing, will make them fly out and faile in ſome particular very fowly. Upon extraordinarie temptation they will ſerve the times, and their

owne

own turnes: for, alas! as yet their ſpirits are not ſteeled with that heavenly edge, and mighty vigour, as to ſet to their ſhoulders againſt the torrent of the times, and not to be overflowen with it. I ſay, upon this ground I have adviſedly choſen to aſſay and follow this way at this time: for, if once you turne on the LORDS ſide in truth, you are won forever to an invincible conſtãcy, and conſcionableneſſe in an uniforme, regular and religious diſcharge of your publike duties: and will ever hold faſt without partiality, cowardlines, or feare of mans face, that brave and noble reſolution, *Vt fiat juſtitia, ruat cælum*, let heaven and earth be blundred together with horrible confuſion, before I make ſhipwrack of a good conſcience, or be any waies drawn to do baſely. Being incorporated into the rock of eternity IESVS CHRIST bleſſed for ever, you will ſtand (like unmooveable rocks) againſt the corruptions of the times, and all ungodly oppoſitions; and never before. For, in the meane time (ſay Miniſters what they will) you will not be moved; but you heare our diſcourſes of a faithfull diſcharge of your places, as ye would heare a very lovely ſong of one that hath a pleaſant voice; they leave no more impreſſion upon your conſciences, than a ſweet leſſon upon the Lute in the eare, when it is ended; for, then both the vocall and inſtrumentall ſweetneſſe diſſolve into the aire, and vaniſh into nothing: It is too truly ſo with our Sermons upõ your ſoules. Heare your character in Gods owne words unto the Prophet; *They come unt othee, as the people commeth, and they ſit before me as my people, and they heare thy words, but they will not do them; for with their mouth they ſhew much love, but their heart goeth after their covetouſneſſe: and loe, thou art unto them, as* Ezek. 33. 31.

a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument: for, they heare thy words, but they do them not. Let us lift up our voices never ſo high, or cry never ſo lowd: and tell Iudges, *That they ought not to bee afraid of the face of man, for the judgement is* GODS: that in judgement, *they muſt neither reſpect the perſon of the poore, nor honor the perſon of the mighty:* that they ſhould not onely hold their hands from groſſe bribes with *Epaminondas*, who (as the ſtory tels us) refuſed great preſents ſent unto him, although he was poore, ſaying, *If the thing were good, he would do it without any bribe, becauſe good: if not honeſt, he would not do it for al the goods in the world.* But they muſt alſo be of *Auſtins* judgement, that not only money, gold and ſilver, or preſents (as they call them) are bribes; but the guilt of bribery alſo may be juſtly imputed, even to any exorbitant affection, which ſways a man aſide from an impartiall execution of juſtice: as love, feare, hatred, anger, puſillanimity, worldlines, deſire of praiſe & applauſe, which is *Auſtins* inſtãce, &c. That they beware of bringing more bloud upon the Law by ſparing the ſpiller of bloud. *For bloud* (ſaith GOD) *it defileth the land: & the land cannot be cleanſed of the bloud that is ſhed therein, but by the bloud of him that ſhedit:* that they muſt not look upon the cauſes which come before them only through the ſpectacles of a favorite, &c. and tell Iuſtices of Peace, that they muſt be true-hearted patriots, and not ſervers of themſelves, and their owne turnes: that they muſt be ſerious, reall, and grave; not only formall, not cyphers, not unnobly light in their behaviour on the Bench: that they muſt ever aime at the publik good, and never at their own particular and private ends: that they ſhould diſdaine and ſcorne at any

Deut. 1. 17.

Levit. 19. 15.

Lanquet. Chron. fol. 57.

Pſalm. 25. Pag. 144.

Bribery extends to affections.

Num. 35. 33.

any time to combine factiously, or for a petty bribe to uphold a rotten cause, a pestilent ale-house, or lewd companion; & ever joyne with an unanimous magnanimity to honor GOD, and do their country good.

And tell the Lawyers, that they should not *make haste to be rich*, for so saith *Salomon*, they *shall not be innocent*, nor swallow down gold too greedily, least it turne to gravell, and the gall of asps within them; and they be enforced to vomit up the riches (as *Iob* speaketh) they have heaped together so hastily, either by remorse & restitution in the meane time, or with despaire, & impenitent horror hereafter: that to oppose and wrangle against a good cause, or undertake the defence of a bad; are both equally most unworthy the very moral vertue of an honest Heathen; that they must not learn to spin out the causes of their clients from Terme to Terme, and wire-draw their suits untill they be utterly undone; that they should not now be taking instructions from their clients, when they should themselvs here in the house of GOD be instructed to the kingdome of heaven: had they this morning received a message from the Almighty, that at night they should appeare before that high and everlasting Iudge to give an account for all things done in the flesh; if they be not Atheists, or Papists, O with what eagernesse and violence would they have attended, addrest, and applied themselves to the present opportunity! and litle do we know what the evening may bring forth. For, assure your selves, there is no man so assured of his riches, or life, but that he may be deprived of one or both the very next day or houre to come.

Lawyers faults. Prov. 28. 20. Iob 20. 15.

And tell the jurors and sworn-men, that they should rather die than draw the blood of any mans life, live-

Jurors faults.

lihood, or good name upon their own consciences, either by acquitting the guilty, or betraying the innocent. Here (had I time) I would intimate unto you a mystical, but mischievous packing sometimes in choice of jury-men. I have seene (I speake of that which was long since, & at a Sessions) some of the choicest drunkards in a Country chosen for that service. Now is it not a pitifull thing, that Country businesses should be put into the hands of such as labor industriously, and with equall cunning, to plague an honest man, and deliver a drunkard?

On whom the Word proves powerfull.

I say now, all this while, we thus discourse unto you, earnestly endeavouring, and with a thirsty desire to do you good, and direct you aright, and by a divine rule in the severall duties proper to your places, we do but plow in the sea, and sow in the aire (as they say) except the immortall seed of the Word hath first moulded you anew, and ye be brought by the *foolishnesse of preaching* out of the warm sun into Gods blessing, and from the fooles paradise of worldy wisdom into the holy path of sincere professours; and thereupon prize and preferre the peace of a good conscience before all the gold in the West, and preferments in the world; which blessed change from nature to grace, is wrought by such stirrings of the soule, and footsteps of the spirit as these; lend me, I beseech you, (while I passe a long them) somthing more than ordinary attention: for, I know they will seem strange things to all such great ones as are intended in my Text, and those who live at rest in their possessions, and have nothing to vex them. The naturall stoutnes of their spirits will disdaine and scorne to stoupe to such uncouth humiliations, and this mighty change.

And

And the more they are men of the world, and wise according to the flesh, the greater repugnancy and reluctation shal they find in their affections against these spirituall workings, which makes the point good which was proved before. But yet without them in truth and effect (I define not the measure and degree, GOD is a most free agent) they can never become either gracious men, or good Magistrates. They must upon necessity become such fooles, or they can never be wise unto salvation.

1. If any of you then would come out of Satans clutches into the armes of CHRIST, he must be illightened, convinced and cast downe with sight, sense, and trouble for sinne, as in my art of comforting afflicted consciences I have shewed. *Be cast downe with sin.*

2. The point may teach us not to be greedy of greatnesse, nor hunt ambitiously after high roomes. *Be not greedy of greatnesse.*

3. The point may serve as a soveraigne antidote against all discontent or fretting, when we see men of the world carry all before thē, &c. We may entertain an holy indignation to see folly set in great excellēcy, so many servants on horse back, and Princes walking as servants upon the ground. But I am prevented by the time from prosecuting these two latter Uses. Let me briefly say two things more, and I have done. *Fret not against the worldly.*

1. The first concerning what I have said: I have spoken much (as you have heard, my Text naturally and directly leading me thereunto) of the true misery and spiritual madnesse of all great men in learning, wealth, nobility, wisdome according to the flesh. Least any be unjustly angry, and mistake, or causelesly grumble and gainsay, let me take up the words of the ancient holy Father *Salvianus* about a thousand yeeres ago in the like- *The guilty to apply reproach.*

like caſe. He having impartially diſcovered the horrible impieties of the noble and rich men in thoſe corrupt times, tels them by the way, and it is my juſt apology at this time. *I do not* (ſaith he) *ſpeake thus of any, but only ſuch as know theſe things to be in themſelves. If their conſciences be free, nothing that I ſay tends to their diſparagement and diſgrace: but if they know themſelves to bee guilty, let them know alſo, that they are not my words but their own conſciences which vexe them.* And in another place thus. *Sith I ſpeake not theſe things of all, but thoſe who are ſuch, none of you ought to be angry at all, which findeth not himſelfe to be obnoxious; leaſt therby he make himſelfe ſeeme, and be ſuſpected to be of the number of thoſe that are naught. Rather let ſo many as being guiltleſſe and truly noble, abhorre ſuch unworthy courſes, be angry with them who diſgrace the name of nobility by their baſe and wicked behaviour: becauſe although others be much worſe and ſcandaliz'd by them, yet eſpecially they bring a great deale of ſhame and diſhonor upon thoſe who are of the ſame noble ranke.* Take notice by the way, that by the Fathers words, thoſe men are much too blame, who go about to dawb over the diſorders, and ſmother up the ſcandalous exorbitancies of delinquents in their owne profeſſion, or to be concurrents for their deliverance from deſerv'd ſhame and puniſhment. To give inſtance in the higheſt calling: A Miniſter which fals to drunkenneſſe, & ale-houſe-haunting, ſhould rather be publikely ſham'd and cenſured, than a fellow of an inferiour calling. We do not honour the Miniſtry by having our hãds in helping out ſuch, but by diſclaiming and not owning them; well may we by ſo medling incurre ſuſpicion of obnoxiouſneſſe: but never bring credit to our ſo holy a calling. I knew a Knight did

Bad Miniſters to be moſt ſeverely puniſhed.

penance

penance at *Pauls-Crosse*, but at the same time I heard that many of his rank in the City labour'd to have him dis-knighted first, before he so publikely disgraced their order. Me thinks all wel-minded should be so minded.

2. The other is to my Lords the Iudges. My reverend and noble Lords, give me leave to cloth the thoughts of the Country in a word or two. We much rejoyce in you, and blesse GOD for you, as men of singular & knowne integrity, speciall friends to the Gospell of IESVS CHRIST, and a great honor, and happinesse to these parts, and heartily pray that we may hold you still: and therefore my intreaty unto your Lordships is, that you would couragiously advance forward, & do like your selves, and nobly still. Draw out your dreadfull swords against the torrents of Belial, as *David* cals them, which even threaten a deluge; and be your selves as mighty torrents, armed both with just and holy laws, and the godly resolutions of your own noble spirits, to beare back, and beat down the common crying, and raigning sins of our Country. In a word, be unto the oppressed and innocent as a refuge from the storme, but as a terrible tempest upon the face of every humane beast, and son of Belial. *Duties of Iudges.*

And O that you could helpe us, that GODS people might not perish for want of bread: is it not a pitifull thing, that in such a deare yeere specially, it should be almost as hard a worke to get downe a wicked ale-house, as to win *Dunkerke*? That Maulsters should snatch (as it were) the graine from the mouths of the poore in the market place, to uphold these hell-houses, these nurceries of the Devill; that Magistrates should be so unmercifull, as neither for GODS sake, nor the Kings *Against Ale-houses.*

Kings ſake, nor the poores ſake, nor their own ſoules ſake to take the utmoſt penalties for blaſphemies, ale-houſe-hauntings, drunkenneſſe and prophanations of the LORDS Day? And were it not an honourable courſe, and worthy to have an univerſall contribution over the Country to pul down ſomething the exceſſive prizes in market-townes for the poore thereabouts, during this extremity? But I leave it to your Lordſhips charitable wiſdome to do the beſt you can poſſibly; that the blood of the poore this yeere be not added to the already crying ſins of the kingdome, to haſten GODS judgements upon us, and our long ſince deſerved ruine. And in the meane time you need not feare the face of the proudeſt Devill, whether incarnate, or in his own ſhap. For, while you thus advance GODS glory, and truly honour the King, aſſure your ſelves, the hearts, and teares, and prayers of all good men ſhall be for you, and yours ſhall be the crowne and comfort; when all prophaneneſſe and prophane oppoſites to the good way, all the enemies of GOD, and peſtilent packings and complotments of the Devils agents againſt GODS people; ſhall be buried in hell.

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FINIS.

AN ALPHABETICALL INDEX.

A.

Things *above* differ from things below, 13

Account. See *Reckoning.*

Adams fall made capacity ſmall. 114.

Advocate, CHRIST. 15.

Benefits thereof. *Ibid.*

Admire GODS loye to thee. 174.

Admonition private well taken, 163.

Advancement, ill effects. 183.

Affableneſſe mixt with gravity. 166.

Affections corrupt defined. 218.

Ale-houſes hurtfull. 263.

All muſt die. 74.

Ambition and covetouſneſſe compared, 232
Ambition unſatiable. 227.
Ambition a baſe end of learning. 181.

Anguiſh. See *Torment*, and *Hell.*

Aſſurance of pardon to be gotten. 90.

Athanaſius how fitted to croſſes. 54.

Attendants religious. 167.

B.

Beatitude of ſoule in heaven. 141.

See *Heaven.* See *Glory.*

Beauty of glorified bodies. 129.

Before-hand get grace. 4.

BELOW.

Things *Below* raiſe mind above. 13.
Difference betwixt things *below* and above 13.
Things *Below* vaine 38.
Things *Below* vex. 38.
They cannot ſatisfie nor helpe. 39.
They extend not to eternity 42.

Blood caſes require pitty. 154.

Body of CHRIST glorified. 125.
Body made loathſome by death. 82.
Bodies glorified, beautifull. 129.

T *Bodies*

Bodies glorified, immortall. 130.
Bodies glorified but in one place at once. 135.
Bodies glorie in heaven. 136.
Bodies proportion in heaven 136.
Bodies colour in heaven. 136.
Bodies lively aſpect in heaven. 136.
Bodies ſundry excellencies in heaven. 136.

Bribery deteſtable. 154, 155. 258.

Brightneſſe of higheſt heaven. 122.
Brightneſſe of CHRISTS glorified body. 125
Brightneſſe of glorified Saints 125.
Brightneſſe of GODS preſence. 125.
Brightneſſe how ſeene in heaven. 139.

C.

Cains hard heart. 222.

Capacity ſmall by *Adams* fall. 114.

Carnall love in mariages 48.

Carnall joy. 60.

Changes to be expected. 28.

CHRIST our Advocate. 15.
CHRISTS ſecond comming terrible to the wicked 87.
CHRISTS glorified body. 125.
CHRISTS Sermons little wrought on Iewes. 220.

Chriſtians better antidotes then heathē. 51

Chryſoſtome how fitted to croſſes. 55.

Churches day. 2.

Comforts to be ſought for future 30.
Comforts embittered by impatiency. 36.

Conſcience her worme. 27.

Contentment, benefit of it. 77.

Corinth deſcribed. 169.

Correction by GOD. 21.

Corruption baine to ſoule. 239.

Covetouſneſſe how pointed out 233.
Covetouſneſſe unſatiable. 230.
Covetouſneſſe and ambition compared. 232.

Croſſes ſelfe-created. 34. 46.
Croſſes fitted to Saints 54.

Crowne of heaven 128.

D.

Damneds anguiſh for neglecting grace. 104, 105.

Davids patience. 33.

Day. See *Laſt*.

Day of evill provided againſt 4.
Day of reckoning neglected 2c.
Day of wrath 11
Day of grace let not ſlip. 106.

Dead to be mourned for moderately. 152.

DEATH.

Death takes all away. 74.
Death but once. 81.
Deaths terrors 81, 82.
Death makes the body loathſome. 82.
Death takes not grace from the ſoule. 83.

Delight. See *Ioy*.

Deſpaire how prevented. 17.

Deſpiſers of Miniſters who. 24.

Diſcard all from impious. 202.

Diſſolution of world how ſhewed. 11.

Doome at laſt day terrible. 92.

Doubts reſolved in heaven 144.

Dragons aſcent out of the pit, 192.

E.

Earthly mindedneſſe. 36.
Earthly and heavenly delights how differ. 38.

Eccleſiaſticall livings well diſpoſed. 160.

Education worſt of beſt borne. 215.

Elies patience. 34.

Encouragement how given to others. 19.

Endleſſe torments in hell, 106. 242.

England endures much for the Goſpell, 192

Errors reſolved in heaven. 144.

Evill day provided againſt. 4.
In *evill* day no helpe in the world. 39.

Eyes glorified impaſſible. 139.

Example of great ones. 174.

F.

FAITH.

Faith not well diſcerned. 63.
Faith may be knowne in birth & growth. 64.
Faith mixed with feares, 66.
Faith carefully kept by beleevers, 67.
Faith hath fruits. 88.
Faith though weake hath fruits. 89.
Faith highly prizeth things beleeved, 89.
Faith temporary how farre it goeth. 70.
Faith temporary in what it comes ſhort. 71

Families pious ſpited, 198.
Family duties of piety. 250.

Fathers teſtimonies why produced, 147.

Favours of men how fruitleſſe, 7.

Faſhions new, hardly left, 243.

Faults not to be ſmothered, 153.

Fire of hell woſe then any other, 100.

Flattery dangerous. 189.

Formall profeſſion, 25.

Furniture with GOD ſufficient. 32.

Funerall Sermons for living. 159.

Future comfort to be ſought. 30.
Future evils how they weaken the ſpirit. 43.

G.

Gentry. See *Nobility.*

Glorified body of CHRIST how bright, 125
Glorified Saints how bright, 125.
Glorified bodies immortall, 130.
Glorified eyes impaſſible. 139.
Glory of heaven why not revealed at full, 113.
Glory greateſt in what place, 115.
Glory of higheſt heaven. 117.
Glory of heaven to be meditated on, 126.
Glory of bodies in heaven. 136.

GOD how in a place.

God how he corrects his,31.
God sufficiently furnish his,52.
Gods care of Saints posterity,178.
Gods Kingdome,127.
Gods love to thee to be admired,174.

Gospell persecuted in England,192.

Grace before hand usefull,5.
Grace with soule in death,83.
Grace neglected works anguish in hell,104
Grace let not slip,106.
Grace onely changeth mans heart,219.

Gravity with affableneſſe,166.

Great ones must strive for heaven,255.
Great ones soule-cozeners,252,253.
Great ones seldome good,171.244.
Great ones to be prayed for,173.
Great draw many after them,174.
Great ones backward to good,177.256.
Great ones like to fall,189.

Gun-powder-plot,193.

H.

Heart changed by grace only,219.
Heart of Pharaoh hard 221,223.
Heart hardned not moved,221.

Heathens vertues to be observed,49.
Heathens not such antidotes as christians,51

HEAVEN.

Heavens excellency unutterable,111.
Heavens glory why not revealed to full,113
Heaven highest how glorious,117.
Heavens three,118.
Heavens highest excellency,119.
Heaven hath many Inhabitans,120.
Heavens highest immensity,121.
Heavens work,122.
Heavens brightneſſe,122.
Heavens glory to be meditated on,126.
Heavens titles,127.
Heaven what kind of Kingdome,127.
Heaven what kind of inheritance,128.
Heavens crowne,128.
Heaven a counterpoiſe to ambition,229.
Heavens two never heard of,253.
Heavenly treasure,14.
Benefit thereof,27.
Heavenly how differs from earthly,58.
Heavenly bodies,135.
Heavenly soules,141.

Hell to be avoided to the uttermost,110
Hells paine of loſſe,95.
Hells torments,99.
Hells torments,99.
Hells fire worſe then any other,100.
Hell torments the greatest,102,103.
Hell torments move all but mad men,104
Hell torments endleſſe,106.242.

Highest. See Heaven.
Hoard up spirituall proviſion,17.

High places used for gaine hurtfull,164.
High places dangerous,186.

Honours how fruitleſſe,7.

Humans learning hath difficulties,143.

I.

Iehovah to bee trusted in three inducements thereto,Ibid.

Iewes litle wrought by Christs sermõs,220

Illumination supernaturall to comprehend heavenly glory,114.

Immensity of heaven,121.
Immortality of glorified bodies 130.

Impatiency worse then any crosse,34.

Impatiency imbitters comforts,16.

Impious endures not pious,200.

Incorruption of glorified bodies,131.

Industry in calling,164.

Inhabitants many in heaven,120.

Inheritance what in heaven,128.

Iobs patience,33.

Ioy earthly and heavenly how differ,58.
Ioy carnall 60.
Ioyes infinite looſe not for vanity,98.

Iudgement laſt,terrible,263.
See *Laſt.*

Iudges their vertues,153.
Iudges their duties,263.

K.

Kingdome of heaven ſet out,127.
Kingdome of GOD,127.

Knowledge of Saints in heaven,141.
Knowledge of one another in heaven,144.
What kind of *Knowledge*,149.
Knowledge of Angels in heaven,150.
Knowledge of GOD in heaven,150.

L.

Laſt judgement terrible,87.
Laſt daies ſtrict account,89.
Laſt day diſcovers all ſecrets,91.
Laſt doomes terror,92.

Lawyers faults,259.

Learning humane hath difficulties,143.
Learning abuſed, 179.
Learnings true end,180.
Living eccleſiaſticall well diſpoſed,160.

Longings of ſoule,84.

Lords day to be kept conſcionably,162.
Lords day how eſteemed by worldlings. 207.
Lords day how to be ſpent 247.
Looſe not eternity for vanity,98.
Loſſe of goods recompenced,75.
Loſſe in hell,95.
Loſſes publike to be laid to heart,152.
Loſſe of worthy men a preſage.156.
Love carnall in mariages,48.
Love of God to thee to be admired,174.

Luther how fitted to croſſes,57.

M.

Mad who not moved with hell fire,104.

Mariage unduly undertaken,48.
Mariage carnall,48.
Mariage immodeſtly uſed,48.
Mariage duties neglected,48,49.

Matches unmeet.47.

Meditate on heavens glory,126.
Meditate on Sermons 249.
Meditations againſt death,62.
Meditation on foure laſt things,75.

Metaphoricall fire in hell,the worſe,101.

Miniſters neglected what a ſin,23,24.
Miniſters to be encouraged,155.
Miniſters good have many enemies,202.
Miniſters bad to be puniſhed,262.
Miniſters powerfull maligned 194.
Minds earthly dangerous,36.
Mortality of man,43.
Mourning for dead moderate.152.
Myſteries deepe knowne in heaven. 144.

N.

Name good for losse of goods. 80.

Neglect of grace works anguish in hell, 104

New fashions hardly left, 143.

Nobility distinguished, 214.
Nobility supernaturall, 214.
Nobility degenerate, 217.

Nobles subject to many temptations, 218.

O.

Opposition against corruptions, 155.

Others how encouraged. 19.

P.

Paine of losse in hell. 95.

Pardon be assured of, 90.

Patience her benefits, 32.
Patience of *Iob*, 33.
Patience of *David*, 33.
Patience of *Eli*, 34.

Patrons ill, much hurt. 161.

Pharaohs hard heart. 221.

Peace with GOD to be kept, 61.

Pious not endured by impious, 102. 202.

Place how GOD in it, 115.
Place of eternall glory, 115.
Place but one at once for glorified bodies, 135.
Places high dangerous, 185.
Pleasure unsatiable, 223.

Posterity of Saints cared for by GOD, 79.

Potency of Saints in heaven. 132.

Praises false not to be given. 139.

Preaching powerfull to be liked, 168.
Preaching much slandered, 196.

Preparative. See *Provision*.

Preparation. See *Provision*.

Pride blinds, 175.

Private admonition well taken. 163.

Profession how graced, 18.

Professors formall, 25.

Provision against the evill day, 4.
Provision what fruitlesse, 7.
Provision what most comfortable, 9.
Provision spirituall to be hoarded, 17.
Provision against death, 32.
Provision with GOD sufficient, 52.
Provision against CHRISTS second comming 88.

Publike losses to be laid to heart, 152.

Puritans good, 244.
Puritans how made, 245.
Puritans alwaies hated, 246.

R.

Reckon with thy selfe before hand, 90.

Reckoning to come not thought of. 20.
Reckoning day terrible to whom, 22.
Reckoning at last day strict, 89.

Repentance too late, 176.
Restitution, 25.

Reſtitution to the Church,160.

Revenge unſatiable,235,236.
Revenge furtheſt from Saints,237.

Reward to ſuch as leave the world,75.

Riches how fruitleſſe,7.
Riches choake the Word,184.
Rich men regard not Sermons,185.

S.

Sabbath, See *Lords day*.
Sacriledge,178.

Saints fitted for trials,54.
Saints potency in heaven,132.

Satisfaction none in things below,39.

Satan why ſo ſtirres againſt the word,197
Satan his hand in every ſin,226.

Secrets diſcovered at laſt day,91.

Security in quietneſſe dangerous,4.

Senses how exerciſed in heaven,140.

Senſuall wiſdome,208.
Senſuall what it is,209.

Sermons to be meditated on,249.
Sermons funerall for the living,159.
Sermons ſelfe ſeeking,183.
Sermons not regarded by rich men,185.
Sermons of CHRIST wrought little on Iewes,220.

Simonaicall practiſes,161.

Sinners what deprived of,240.
Sinners end feareſull 241.

Sorrowes ſweetned,2.

Soule infeſted with corruption,259.
Soule no good by worldly things,12.
Soule how ſatisfied, *ibid.*
Soule caries grace after death,83.
Soule longings,84
Soules beatitude in heaven,141.

Spirit not to be weakened,44.
Spirit how weakened,45.

Spirituall proviſion to be hoorded up,17.
Spirituall eſtate to be tried,63.
Spirituall a recompence of leſſe of temporalls,78.

Spiritualneſſe of Saints in heaven,133.

Swearers deſire help to *ſweare* more,227.

T.

Temporary faith,70,71.

Temporalls loſt recompenced with ſpiritualls,78.

Teſtimonies of Fathers why produced,147.

Thoughts of future eſtill weaken Spirit,45.

Torments of hell 99.
Torment in hell not ſo great as loſſe,95.
Torments none ſo great as in hell,102.
Torments in hell endleſſe.105,242.

Treaſure heavenly,14.
Benefit thereof,27.

Trialls fitted to Saints,54.

Truſt in IEHOVAH,3.

V.

Valuation of world,43.

Vanity of all worldly things 10.
Vanity of things below, 38.
Vanity may loose eternity, 98.

Voluptuousnesse unsatiable, 254.
See *Pleasures.*

Vsury taxed. 185.

W.

Walke in way to heaven rather then enquire after the glory of it. 149.

Weaken not spirit, 44.
Weakned how the spirit 45.

Weaned be from the world.

Wicked tremble at CHRISTS comming, 87.

Wise worldly foolish, 247.
Wisdome worldly dangerous, 190.
Wisdome worldly divelish, 191.
Wisdome worldly in Satans right hand, 202
Wisdome worldly is earthly, 203.
Wisdome worldly [illegible]all, 208.

Word lightly esteemed, 176.
Word choaked by riches, 184.
Word why oppoted, 197.
Word how it produceth scorners, 224.
Word makes dead more stinke, 224, 225,
Word on whom powerfull, 260.

World to be kept off, 36.
World how kept off, 38.
World how to be valued, 43.
World be weaned from, 75.
World who leave how rewarded, 75.
Worlds dissolution how shewed, 11.
Worldlings not to be envied, 173.
Worldlings how profound, how, shallow, 204.
Worldlings have no spirituall knowledge, 210.
Worldlings winke against the Word, 211.
Worldlings depend on owne wit, 211.
Worldlings mis censure true piety, 213.
Worldly things vaine, 10.
Worldly things not good to soule, 12.
Worldly greatnesse. 171.
Worldly wisdome dangerous, 190.
Worldly wisdome divelish, 191.

See *Wisdome.*

Worme of conscience, 27.

Wrath heaped against day of *wrath*, 24.

FINIS.

XUM

Mr. BOLTONS LAST AND LEARNED WORKE *of the* Foure last Things,

DEATH, IVDGEMENT, HELL, *and* HEAVEN.

WITH AN ASSISE-SERMON, and Notes on Iustice *Nicolls* his Funerall.

Together with the Life and Death of the Authour.

Published by E. B. And re-viewed, with Marginall Notes, and an Alphabeticall Table added thereunto.

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XUM

cumstances thereof, every office thou hast borne, and the discharge of it in every point and particular: every company thou hast come into, and all thy behaviour there: every Sermon thou hast heard, every Sabbath thou hast spent, every motion of ỳ Spirit which hath bin made unto thy soul, &c.

Take account of thy selfe before-hand.

Let us then, while it is called *to day*, call our selves to account, examine, search and try thorowly our hearts, lives, and callings, our thoughts, words, and deeds: let us arraigne, accuse, judge, cast and condemne our selves: and prostrated before GODS *Mercy-Seat*, with broken and bleeding affections, lowlinesse of spirit, and humblest adoration of His free grace, upon the same ground with the *Aramites*, 1 *Kin.* 20. 31. *We have heard that the kings of the house of Israel are mercifull Kings: let us I pray thee, put sack-cloth on our loins, and ropes on our heads, and go out to the King of Israel, peradventure he wil save thy life.*

Get assurance of pardon.

Let us therefore give our mercifull GOD no rest, untill we have sued out our pardon by the intercession of the LORD IESVS, &c. And then we shall finde the reckoning made up to our hand, and [a] all matters fully answered before-hand. And (which is a Point of unconceiveable comfort) He that was our [b] Advocate upon earth, and pur-

[a] Hinc fidelium peccata non prodibunt in judicium: quum enim in isthac vita per sententiam justificationis tecta sunt & ablata, & ultimum illud judicium confirmatio erit, & manifestatio ejusdem sententiæ, non esset consentaneum, ut in lucem demùm tum temporis proferantur. *Amef. Medul. Theol. Lib. 1. Cap. 41. Sect. 22.*

[b] Qui modò est Advocatus noster, ipse tunc erit Iudex noster. —Si haberes causam apud aliquem judicem agendam, & instrueres Advocatum esse, susceptus ab Advocato, ageret causam tuam sicut posset: & si non illam finisset, & audires illum in judicio venturum, quantum gauderes, quia Ipse potuit esse Iudex tuus, qui fuit paulò antè Advocatus tuus? —Quia Advocatum præmisimus, secuti Iudicem venturum speremus. *August. de Temp. Ser. 119.*

chased

chaſed the pardon with His owne hearts-bloud, ſhall then be our Iudge.

3. That all the beaſtly and impure abominations of thine heart; all thy ſecret ſinnes and cloſet-villanies, that no eye ever looked vpon, [c] but that which is ten thouſand times brighter than the Sun; ſhall all then be [d] diſcloſed and laid open before Angels, Men, and Devils; and thou ſhalt then and there be horribly, univerſally, and everlaſtingly aſhamed. Thou now acts perhaps ſecurely ſome hatefull and abhorred worke of darkneſſe, and wickedneſſe not to be nam'd, in thine owne heart, or one way or other in ſecret, which thou wouldſt not for the whole world, were knowne to the world, or to any but thy ſelfe, or one or two of thy curſed companions curbed by their obnoxiouſneſſe: but be well aſſured in that Day, at that great aſſize, thou ſhalt in the face of heaven and

All ſecrets diſcovered at the day of judgement.

[c] Sed tu quem times major eſt omnibus. Ipſe timendus eſt in publico, Ipſe in ſecreto. Procedis, videris? intras, videris. Lucerna ardet, videt te: Lucerna extincta eſt, videt te. In cubile intras, videt te. In cor. de verſaris, videt te. Ipſum time, illum cui cura eſt, ut videat te, & vel timendo caſtus eſto. Aut ſi peccare vis, quære ubi te non videat, & fac quod vis. *Idem de Verb. Dom. Serm.* 26.

[d] Iniquitates tuæ omnibus populis nudabuntur, & cunctis agminibus patebunt univerſa ſcelera tua, non ſolùm actuum, verùm cogitationum, & locutionum. Multa verò tunc venient ex improviſo, quaſi ex inſidijs, quæ modò non vides, & forſitan plura & terribiliora his quæ vides. Vndiq; erunt tibi angustiæ, hinc erunt accuſantia peccata, tremendæ juſtitia, ſubtus patens horridum chaos, deſuper ſtatus Iudex, intùs vermis conſcientiæ, foris ardens mundus *Bern. de conſc. ad Fin.* Scio quod anima tam amaram, non æquè fert memoriam, ſed cogamus eam, & conſtringamus. Melius eſt nunc eam ipſa morderi memoria, quàm per illud tempus, ſupplicio. Si nunc peccatorum ſis memor, & ea continuò proferas, & pro ipſis deprecceris, ea cito delebis: ſi nunc verò fueris oblitus, tunc & invitus coram omni mundo commonefies: ipſis in medium ſe ferentibus, & coram oſtentantibus, & amicis, & inimicis, & Angelis. *Chryſ. ad Pop. Antioch. Hom* 41. Cum hos relinquat, & captos Angeli quidam invitos trahant, & lachrymis perfuſos, & deorſum tacentes in gehennę flammas, priùs coram toto terrarum orbe ad dedecus productos, quantum dolorem eſſe putas? *Idem Hom.* 48 *de tremendo Judicij die.*

Penſant ſancti viri quanta ſit illa verecundia in conſpectu tunc humani generis, Angelorum omnium Archangelorumq; confundi.

earth

earth, be laid out in thy colours to thine eternall confusion. Never therfore go about, or encourage thy selfe to commit any sin, because it is mid-night or that the doores are lockt upon thee; because thou art alone, and no mortall eye seeth thee, neither is it possible to be reveal'd: (And yet I must tell thee by the way, secret villanies have and may be discovered, 1. In sleepe. 2. Out of horrour of conscience, or in time of distraction.) For, suppose it be concealed, and ly hid in as great darknesse, as it was committed, untill the last and great Day: yet then shall it out with a witnesse, and be as legible in thy fore-head, as if it were writ with the brightest starres, or the most glistering Sun-beame upon a wall of Christall.

The terror of the last doome.

4. In what a wofull case thy heavy heart will be, and with what strange terrour, trembling, and desperate rage, it must needs be possest, and rent in peeces, when thou shalt heare that dreadfull sentence of damnation to eternall torments and horrour, pronounced over thine head: *Depart from me* * thou *cursed* wretch *into everlasting fire, prepared for the Devill and his angels*: Every word breathes out nothing but fire and brimstone, vengeance and woe, bites deeper, and terrifies more

Mat. 25. 41. expounded.

* *Though the sentence be pronounced generally, yet every reprobate will take it to himself with infinite anguish of spirit by particular application.* Quæritis a scholasticis, utrum una generali sententia, & electi recipiendi sint in cœlum, & reprobi conjiciendi in gehennam. Sanè sic videtur, quia non nisi generalis a Matthæo sententia adfertur. Tamen dixerit aliquis, opus esse, ut sua singulis sententia dicatur, quia & præmiorum & pœnarum certi erunt gradus. Ad hoc plerique respondent, sensibili quidem voce pronunciatum iri sententiam generalem: sed eam, quia particulatim omnes sciant, quantum præmium, quantave pœna maneat ipsos, id cujusq; menti esse repræsentandum, ita ut ejusce manifestationis non minus aperta aliis futura sint judicia, quam si singulis sua diceretur sententia. *Voss. de Iud. extr. Thes. 8.*

than

than ten thousand Scorpions stings. To *depart* from that glorious presence were hell enough: but thou must also go with a *curse*: not onely so, but into *fire*: and that must be *everlasting*, fed continually with infinite rivers of brimstone, and kept still in flame and fiercenesse, by the unquenchable wrath of the most just GOD, thorow all eternity. And in that horrible dungeon and fiery lake, thou shalt never have other company or comforters but wicked Devils, and they insulting over thee everlastingly with much hellish spite, and stinging exprobrations, for neglecting so great salvation all thy life long, and losing Heaven, for some base lust, and believing their lies. If the drowning of the old world, swallowing up of *Korah* and his complices, burning up of *Sodome* with brimstone, were attended with such terrours, and hideous out-cries: How infinitly transcendent to all possibility of conceipt, expression, or beliefe, will the confusions and tremblings of that Day be; when so many millions of men shall be dragg'd downe with all the Devils of Hell, to torments without end, and past imagination. There was horrible scryking, when those five filthy cities first felt fire and brimstone drop downe upon their heads; when those rebels saw the *ground cleave asunder*; and *themselves and all theirs goe down quicke into the pit*; when all the sonnes and daughters of *Adam* found the floud rising and ready to over-flow them all at once: But the most horrid cry that ever was heard, or ever shall be in Heaven or Earth, in this world, or the World to come, will be then,

when

when all the forlorne condemned reprobates, upon sentence given, shall be violently and unresistably haled downe to Hell, and pulled presently from the presence not onely of the most glorious GOD, the LORD IESVS, Angels, and all the blessed Ones, but also of their Fathers, Mothers, Wives, Husbands, Children, Sisters, Brothers, Lovers, Friends, Acquaintance; * who shall then justly and deservedly abandon them with all detestation and derision: and forgetting all neareneſſe and deareſt obligations of nature, neighbour-hood, alliance, any thing, rejoyce in the execution of divine justice in their everlasting condemnation. So that no eye of GOD or man shall pitty them; neither shall any teares, prayers, promises, suits, cries, yellings, calling upon rocks and mountains, wishes never to have beene, or now to be made nothing, &c. be then heard or prevaile in their behalfe; or any one in Heaven or Earth be found to mediate or speake for them; to reverse or stay that fearefull doome of eternall woe: but without mercy, without stay, without any farewell, they shall be immediately and irrecoverably cast downe into the bottomeleſſe pit, of easeleſſe, endleſſe, and remedileſſe torments, which then shall finally shut her mouth upon them. Oh! What then will be the gnawings of the never-dying worme; what rage of guilty consciences; what furious despaire; what horrour of mind; what distractions and feares; what bitter looking backe upon their miſ-spent time in this world; what * banning of their brethren in iniquity; what cursing the day of their birth; and even blaſ-

n Beati cœlites non tantum noncognatorũ sed nec parentum sempiternis suppliciis ad ullam miserationem flectentur. Imò verò lætabuntur justi cum viderint vindictam; *Manus suas lavabunt in sanguine peccatorum.* Malum autẽ quẽq; sic Deus omneſq; boni habebunt odio, ut nec filius quidem pietatẽ habeat de Patre inpœnis conſpecto. *Anſelm. de ſimilitud. cap. 62.*

* Damnati Deum, Sanctos ſe ipſos, omneſq; ſceleris ſocios aſſiduis execrationibus devovebunt: parentem filius; filiũ parens, matrẽ filia, hanc mater execrabitur: omnes vitę dies, annoſq; & ipſam quâ quiſq; natus eſt horam maledictis onerabit.

blaſpheming of GOD Himſelfe bleſſed for ever; what tearing their haire and gnaſhing of teeth; what wailing and wringing of hands; what deſperate roaring; what hideous yellings, filling heaven, and earth, and hell, &c. No tongue can tell, no heart can think! Before-warned then, in a word; To thirſt, long and labour infinitely more to have IESVS CHRIST in the meane time, ſay in the Miniſtry to thy truly humbled ſoule; *I am thy ſalvation*; than to be Poſſeſſour (if it were poſſible) of all the riches, glory and pleaſures of moe worlds, than there are ſtarres in heaven.

About HELL, Conſider,

1. The Paine of loſſe. Privation of GODS glorious preſence, and eternall ſeparation from thoſe everlaſting joyes, felicities and bliſſe above, is the more * horrible part of hell, as Divines affirme. There are two parts (ſay they) of helliſh torments; 1. *Paine of loſſe*; and 2. *Paine of ſenſe*: but a ſenſible and ſerious contemplation of that ineſtimable and unrecoverable loſſe, doth incomparably more afflict an underſtanding ſoule indeed, than all thoſe puniſhments, tortures, and extremeſt ſufferings of ſenſe. *The paine of loſſe in hell.*

* *Pœna damni, ſeu divina viſionis privatio, omnium omninò ſuppliciorum ſummum eſt, quo Deus hominem punire poteſt. Namuti videre Deum, ipſiſſima beatitudo eſt: Ità, Deum videre non poſſe, maxima damnatorum pœna eſt, è qua inexplicabilis in eorum voluntate naſcitur triſtitia.*

Inter ſupplicia omnia hoc futurum eſt ſummum, maximumq; a Conditoris aſpectu vel brevi morula detineri. Si jam ab eodem excluſus ſis æternum, Hoc tibi tormentum erit infandum prorſus & inexplicabile.

It is the conſtant and concurrent judgement of the *The paine of loſſe greater than the torment in hell.*

the antient * Fathers, that the torments and miſeries of many hels, come farre ſhort, are nothing, to the ſhutting out everlaſtingly from the kingdome of heaven, and unhappy baniſhment from the beatificall viſion of the moſt ſoveraigne, only, and chiefeſt Good, the thrice-glorious *Iehovah*, bleſſed for ever. For, by how much the degrees of infinite good and happineſſe in GOD, exceed the finite wickedneſſe and miſery of men: by ſo much greater is the ſorrow and griefe, (being rightly conceived) for the loſſe of that, than for the ſenſe of this. Aſſure then thy ſelfe before-hand, though thou little thinke ſo in the meane time, the loſſe but of the leaſt raye of that Sun-like reſplendent Body, we ſhould have in Heaven; but of a taſte of thoſe over-flowing rivers of pleaſure, and un-utterable bliſſe of that happy ſoule which ſhould dwell in ſuch a Body; but of one foot-breadth of the pavement of the Empyrean Heaven, to which the Starry Firmament is but a Porch, or out-houſe; but one houres company with all the crowned Saints, and glorious inhabitants of that happy Place; but of one glaunce upon the glorified Body of IESVS CHRIST; but of one glimpſe of that unapproachable Light, and *Iehovahs* face in glory;

* A Deo abalienari ac ſeparari, pœnis etiâ gehennæ gravius eſt: ſicut oculo, luce, etiamſi dolor abſit, & animanti vita privari moleſtum eſt. *Baſil. Aſcet cap. 2 mihi pag. 255.*

Intolerabilis eſt gehenna & illa pœna: tamen licet quis innumeras ponat gehennas, tale nil dicet, quale illa fœlici excidere gloria, a Chriſto odio haberi: Audire, *Neſcio vos. Chry. Ad Po. Antioch. Hom. 47 mihi Col. 329*

Omnia verò gehennæ ſupplicia ſuperabit Deum non videre, & bonis carere, quę in poteſtate habuiſti obtinere. *Bern. de inter. Domo. Cap. 38.*

Videtur una tantummodò pœna eſſe, comburi. Si verò aliquis diligenter expendat, duplex hoc invenit eſſe ſupplicium. Qui enim in gehenna uritur & cœlorum regnum prorſus amittit: quæ certè pœna major eſt, quàm cruciatus ille flammarum. *Chryſoſt. in Mat. Hom 24.*

Intolerabilis quidèm res eſt etiam gehenna: Quis neſciat, & ſupplicium illud horribile? Tamen ſi mille aliquis ponat gehennas, nihil tale dicturus eſt, quale eſt a beatæ illius gloriæ honore repelli, exoſumq; eſſe Chriſto, & audire ab illo: non novi vos. *Ibid.*

I say, the losse but of any one of these would be a far dearer and more invaluable losse, than that of ten thousand worlds, were they all compos'd of purest gold, and brim-full with richest jewels. What will it be then (thinke you) to lose all these, nay, the full and absolute fruition of all heavenly excellencies, beauties, glories, pleasures and perfections, and that eternally? I know full well that carnall conceipts and worldly-wise men will wonder at this; for, having no sight but by sensuall eyes, they cannot possibly apprehend, or will by any meanes acknowledge any such thing. Eagle-ey'd they are, and sharpe-sighted enough into things of earth; yet blinder than a mole (as they say) in beholding any spirituall or celestiall beauty. But had we but the eyes of *Austin*, *Basill*, *Chrysostome*, and some other holy Fathers, (and why should not ours be clearer and brighter, considering the greater splendour and illustriousnes of divine knowledge in these times:) we should easily confesse that the farre greatest, and (indeed) most unconceiveable griefe would be, to be severed for ever from the highest and supreme GOOD: and that a thousand thousand rentings of the soule from the body, were infinitely lesse than one of the soule from GOD. *Nicostratus* in *Ælian*, himselfe being a cunning artisan, finding a curious peece of worke, and being wondred at by one, and ask'd, what pleasure he could take, to stand as he did, still gazing on the picture, answered: Hadst thou mine eyes, my friend, thou wouldest not wonder, but rather be ravished, as I am, at the inimitable art of this rare

and admired peece. * It is proportionably ſo in the preſent Point. Or were we vouchſafed but one moment of *Pauls* heavenly rapture, that we might ſee but a glimpſe of that infinite glory, and drinke but one drop of thoſe ever-ſpringing Fountaines of joy; then ſhould we freely acknowledge and feele the truth of what I ſay, and that all I ſay comes far ſhort of what we ſhall find.

*Siverò id non poſſumus ſermone monſtrare, nihil eſt omnino mirandum. Neq; enim novimus illorum Beatitudinem præmiorum, ut in fœlicitatem quoq; de eorũ amiſſione ſcire poſſimus. Cæterum *Paulus*, qui iſta comparat, certiſſimè novit, quoniam excidere a Dei gratia omnium ſit profectò miſerrimum. Nos autem hoc tunc abſque dubio diſtemus, cum experimento cœperimus doceri. Sed iſtud ut ne patiamur faxis ô benigne Fili Dei, neq; experiamur intolerabile illud, horrendumq; ſupplicium, quàm grande ſit: Nam quam malum illorum bonorum portione privari, apertè quidem exprimi non poteſt. *Chryſ. Ibid.*

Loſſe not infinite joyes for vaine delights.

If it be ſo then, that the loſſe of the preſence of God, and endleſſe pleaſures be ſo painfull, irrecoverable and ineſtimable; and that it hath beene many times made manifeſt unto you by Scriptures, Fathers, reaſons, convincing, familiar, eaſie reſemblances; and the ſame alſo appeares, and may be clearely concluded by the third exhortation before the Sacrament in the Common-Prayer Book; to wit, that living and lying wittingly and willingly in any one ſinne againſt conſcience, robs us of all theſe infinite ever-during, unutterable joyes, and beatificall viſion, and fruition of God himſelfe for ever: I ſay, ſith it is both thus and thus: Let every one of us in the name & feare of God, as we would not for a few bitter-ſweet pleaſures, nay, ſometimes one vile luſt in this vale of teares for an inch of time, loſe unknowne delights thorow all eternity in another world, with an unſhaken invincible reſolution oppoſe all ſorts and aſſaults of ſin, with

all

all motions, enticements, and temptations thereunto: Let us hold with holy *Chryſoſtome*; [a] *That it is worſe and a more wofull thing to offend* CHRIST, *than to be vexed with the miſeries of hell.* Let us profeſſe with *Anſelme*: [b] *That if we ſhould ſee the hatefulnes of ſin on the one ſide, and the horror of hell on the other, and muſt neceſſarily fall into the one, we would rather chooſe hell than ſin.* [c] It is reported alſo of *Edmund* his ſucceſſor; that he was wont to ſay: *I will rather leape into the fiery lake, than knowingly commit any ſinne againſt* GOD. Let us reſolve with another of the Ancients: *Rather to be torne in peeces with wild horſes, than wittingly and willingly commit any ſin.* See for this purpoſe twenty curbing *Conſiderations* to keep from ſin. *Inſtr. for comf. afflict. Conſc. pag.* 108.

[a] Et ſi mali gehennam omniũ malorum ſupremum atque ultimũ putant: Ego tamen ſic cenſeo, ſic aſſiduè prædicabo, multò acerbius eſſe Chriſtum offendere, quã gehennæ malis vexari. *Idem in Mat. Hom.* 37. *ad fin.*

[b] Si hinc, inquit A. peccati pudorem, & illinc cerberem inferni horrorem, & neceſſariò uni illorum habere immergi, priùs me in infernum mergerem, quam peccatum in me immitterem. Mallem enim purus a peccato & innocens gehennam intrare, quam peccati ſorde pollutus cœlorum regna tenere. *Anſelm. de ſimil. tud. cap.* 190.

[c] Potius, aiebat, in ardentem rogum inſiluero, quàm ullum peccatum in Deum commiſero. *In marg.*

2. The *Paine of ſenſe.* The extremity, exquiſiteneſſe and eternity whereof, no tongue can poſſibly expreſſe, or heart conceive. Conſider before-hand, what an unſpeakable miſery it would be (and yet it would not be ſo much as a flea-biting to this) to ly everlaſtingly in a red hot ſcorching fire, deprived of all poſſibility of dying, or being ever conſum'd! I have ſomewhere read of the horrid execution of a Traitour in this manner: being naked, he was chained faſt to a chaire of braſſe or ſome other ſuch metall, that would burne moſt furiouſly, being fil'd with fiery heat; about which was

The torments in hell.

made a mighty fire, that by little and little caused the chaire to be red and raging hot, so that the miserable man [d] roared hideously many houres for extremest anguish, and so expired. [e] But what an horrible thing had it bin to have lien in that dreadfull torment eternally; and yet all this is nothing.

[d] Tyrannis prisca vix acerbiores cruciatus ullos reperit, quam virum flammis tradere, lentè exurere, assare.

Ignis supplicíorum ultimum, gravissimum. Sed ô mitem gehennam, ô temperatas flammas, vel millies vivum comburi! Feralis hæc sententia: mille horas tolerare flammas, captivis inferorum longè clementior videretur, quàm si reo jamjam plectendo vitæ fiat gratia.

[e] Tormentum horribile prorsus, nec verbis effabile, hominem igne emissum ad lentè admoto tribus horis torreri vivum. Quodnam igitur tormentum ô Dayes, quàm infandum, quàm incomprehensum, non duas, trésve horas, non unum alterumve diem, non annum, annosque mille, sed æternitate tota (quæ tamen nunquam tota erit) & corpus & animam uri, nec unquam comburi! Hic vox & verba deficiunt.

Fire of hell worse than any other fire.

For, if the black fire of hell be truly corporall and taken properly, as some of the Fathers suppose; yet it is such (say they) that as far passeth our ordinary hottest fire, as ours exceeds the [f] fire painted upon the wall. And it must be so, I meane, as farre surpasse our most furious ordinary fire, immeasurably, unconceivably in degrees of heat, and fiercenesse of burning. For, the one was created for comfort, the other purposely to torment: the one is made by the hand of man, the other tempered by the angry arme of almighty GOD, with all terrible and torturing ingredients, to make it most fierce and raging, and a fit instrument for so great and mighty a GOD to torment everlastingly such impenitent reprobate rebels. It is said to be *prepared*, *Matth.* 25. 41. *Isa.* 30. 33. as if the all-

[f] Ignis infernalis & noster nimium quantum differunt, & primò quidem urendi sensu. Noster ignis *Augustino* pictus videtur, sed ille alter verus. Discrimen ingens, imò vix ulla similitudo verè, ac pictè fiamæ.

Quicquid hic ardet, fabula est, jocus est: quicquid hic pateris, merissimus lodus est: ignium umbra sunt ignes nostri ad illa inferorum incendia, pœnæ quas hic dependimus deliciæ sunt, ad illa nunquam desitura tormenta.

powerfull

powerfull wisdome did deliberate, and (as it were) sit downe, and devise most tormenting temper for that most formidable fire: the one is blowne by an aiery breath; the other by the angry breath of the great GOD, which burnes farre hotter than ten thousand rivers of brimstone: *The pile thereof* (saith the Prophet) *is fire and much wood, the breath of the* LORD, *like a streame of brimstone, doth kindle it.* What soule doth not quake and melt with thought of this fire, at which the very devils tremble? There is no proportion betweene the heat of our breath, & the fire that it blowes. What a fearefull fire then is that which is blowne by a breath dissolved into brimstone? which a great torrent of burning brimstone doth ever mightily blow?

Isa. 30. 33.

If hell fire but metaphorically it is the worst.

If it be s metaphorical, as *Austin* seemes some

s Dicerem quidèm sic arsuros sine ullo corpore spiritus, &c. Nisi cõveniêtèr responderi cernerẽ, talem fuisse illam flammam, quales oculi quos levavit, & *Lazarum* vidit, qualis lingua cui humorẽ exiguum desideravit infundi, qualis digitus *Lazari*, de quo id sibi fieri postulavit, ubi tamen erant sine corporibus animæ. *Aug. de Civit.* DEI. *Lib.* 21. 10.

Metaphoricè loquitur de exitio reproborum, quod satis alioqui complecti non possumus, quemadmodum nec beatam, & immortalem vitam percipimus, nisi sub figuris quibusdam ingenio nostro accommodatis adumbretur unde apparet quàm inepti & ridiculi sint Sophistæ, qui de illius ignis naturâ & qualitate subtilius disserunt, atq; in eo explicando variè se torquent. Explodendæ sunt crassæ hujusmodi imaginationes, cum figuratè Prophetam loqui intelligamus, &c. *Cal. in Isa.* c 30. *v. ult.*

Quod igni cruciandos dicit nuper metaphoricam esse locutionem admonui: idq; ex membro adjuncto apertè liquet. Neq; enim fingendi sunt è terrâ & vermes, qui infidelium corda arrodant. *Idem in Cap.* 66. *v ult.*

Qui æternum illum ignem, materialem & elementarem fingunt; naturę inferioris, & superioris; temporis & æternitatis modum confundunt. Cum enim nihil materiatum & physicum capax sit proprietatum hyperphysicarum, fieri non potest, ut corporeus ignis, quem Pontificij Scholasticorum auctoritate freti, (nam Patres hîc dubitantèr loquuntur) in tartaro statuunt, æternitatis sit capax.—Ad hęc, cum idem ignis sit paratus Diabolo & hominibus impijs, Mat 25. 41. Ignis autem corporeus non possit agere in spiritum; planum fit, ignis imagine spirituale supplicium adumbrari.—Porrò nulla omninò causa est, cur ibi statuatur ignis corporeus, cùm vermis morsus, quo mentis æstum figurari docent Scholastici, ignis ustionem longè exuperet, ex ipsorum sententiâ. *Til. adhuc Orthodox. Synag. P.* 2 *Cap.* 68.

where to intimate, and ſome moderne Divines are of mind: and as the *gold*, *pearles* and *precious ſtones* of the *wall ſtreets and gates* of the heavenly Ieruſalem (*Rev.*21.) were metaphoricall; ſo likewiſe it ſhould ſeeme that the fire of hell ſhould alſo be figurative: And if it be ſo; it is yet ſomething els, that is much more terrible and intolerable. [h] For as the Spirit of GOD, to ſhadow unto us the glory of heaven, doth name the moſt pretious, excellent and glorious things in this life, which notwithſtanding come infinitely ſhort; ſo doth He intimate unto us the inexplicable paines of hell, by things moſt terrible and tormenting in this world, fire, brimſtone, &c. which yet are nothing to helliſh tortures. Whether therefore it be *materiall* or *metaphoricall*, I purpoſe not here [i] to diſpute, or goe about to determine: neither is it much materiall for my purpoſe. For, be it whether it will, it is infinitely horrible and inſufferable beyond all compaſſe of conceipt, and above the reach either of humane or Angelicall thoughts. It doth not onely exceed with an incomparable diſproportion all poſſibility of patience and reſiſtance; but alſo even ability to beare it; and yet notwithſtanding, it muſt upon neceſſity be borne ſo long as GOD IS GOD.

[h] Sciendum Scripturam res futuri ſæculi rerum corporearum ſymbolis & imaginibus adumbrare ſolitam; quemadmodum cœleſtia gaudia, rerum præſtantiſſimarum & jucundiſſimarum typis; ità damnatorum cruciatus rerum triſtiſſimarum & acerbiſſimarum umbraculis; verme, igne, tenebris, ſtridore dentium, cateris caliginis, ſtagno ſulphureo, &c. nobis depingere. *Idem. Ibidem. Theſi.* 40.

[i] Curioſorum imò furioſorum ignem hunc contentionis gladio, ultrà quam fas eſt, fodere. Nos, aculeatis ſubtilium quæſtionum tricis, apiniſq; tanquàm Ægyptijs pediculis in Sophiſtarum ſinu relictis, in hanc potiùs curam, toto pectore incumbere decet, ut ignem illum fidei ſcuto extinguamus; ne qualis ſit, tandem experiamur. *Idem Ibid. Theſi.* 51.

All tortures together not comparable to hell.

Take in a word, all that I intend to tell you in the point

point at this time. [k] If the ſeverall paines of all the diſeaſes and maladies incident to our nature, as of the ſtone, gout, colicke, ſtrangury, or what other you can name, moſt afflicting the body: nay, & add beſides all the moſt exquiſite and unheard of tortures, (and if you will, even thoſe of the *Spaniſh Inquiſition*) which ever were or ſhalbe inflicted upon miſerable men, by the [l] bloudieſt executioners of the greateſt tyrants, as that of him in the brazen chaire mentioned before, &c. and collect them all into one extreameſt anguiſh; & yet it were nothing to the torment which ſhall for ever poſſeſſe and plague the [m] leaſt part of a damned body! And as for the ſoule: let all the griefes, horrours and deſpaires that ever rent in peeces any heavy heart; and vexed conſcience; as of *Iudas*, *Spira*, *&c.* And let them all bee heaped together into one extremeſt horrour, and yet it would come infinitely ſhort of that deſperate rage and reſtleſſe anguiſh, which ſhall eternally torture the leaſt and loweſt faculty of the ſoule! What then doe you

[k] Poteſt quis ſibi repreſentare, quicquid unquam illętabile, luctuoſum, crudele, miſerandum, horribile vidit & audijt, quicquid ab orbe condito ſæva tyrannorum crudelitas excogitavit, quicquid ad uſquè mundi occaſum ſęviſſimorum hominum immanitas invenire poterit, hoc autem omne ſi velut in faſce colligatum cum æternitate damnatorum componere — cum *Chryſoſtomo* proclamabit: Hæc omnia quę hîc patimur, merus ludus ac riſus ſunt, ſi cum illis ſupplicijs in contentionem veniant. Pone, ſi libet, ignem, ferrum, & beſtias, & ſi quid his difficilius; attamen, nec umbra quidèm ſunt hęc ad illa tormenta. — Nonne videmus terrenos milites principibus ſervientes, quomodò ligant, quomodò flagellant, quomodò perfodiunt coſtas, quomodò faces tormentis adhibent: ſed hæc omnia ludicra, & riſus ad ſupplicia. *Chryſoſt. ad Pop. Antioch. Hom* 49.

[l] *Conſider here all the horrible tortures inflicted upon Chriſtians in the Primitive times; That man in the brazen chaire: Ravillacs torments; French Story, pag.* 1294. *All the monſtrous cruelties thorow the Turkiſh Story: the fiery and bloudy miſeries executed upon our bleſſed Martyrs in Queene* Maries *time: the barbarous and prodigious butcheries of the Spaniſh Inquiſition, which the Poet brings in as the fourth* Fury.

[m] *Becauſe all the members of the body and powers of the ſoule have beene weapons of unrighteouſneſſe, man ſhall be plagued in all the parts of the body, and faculties of the ſoule by that horrid inſtrument of helliſh torment; called by* CHRIST, *Fire prepared for the Devill and his angels, Mat.* 25.

think wilbe the torment of the whole body? What wilbe the terrour of the whole soule? Here both invention of words would faile the ableſt Oratour upon earth, or the higheſt Angell in heaven.

A madneſſe not to bee mooved with hell-fire.

Ah then, is it not a madneſſe above admiration, and which may juſtly amaze both heaven and earth, and be a prodigious aſtoniſhment to all creatures, that being reaſonable creatures, having underſtanding like the Angels of GOD, eyes in your heads to fore-ſee the approaching wrath, hearts in your bodies that can tremble for trouble of mind, as the leaves of the forreſt that are ſhaken with the wind, conſciences capable of unſpeakable horrour, bodies and ſoules that can burne for ever in hell; and may (by taking leſſe paines in the right way, than a drunkard, worldling, or other wicked men in the wayes of death and going to hell) eſcape everlaſting paines: yet will ſit heere ſtill in the face of the Miniſtry with dead countenances, dull eares, and hard hearts, as ſenſleſſe and unmooved, as the ſeates you ſit on, the pillars you leane to, and the dead bodies you tread on, and never be ſaid, (as they ſay) never warn'd, untill the fire of that infernall lake flame about your eares! O monſtrous madneſſe and mercileſſe cruelty to your owne ſoules! Let the Angels bluſh, heaven and earth bee amaz'd, and all the creatures ſtand aſtoniſhed at it.

The anguiſh of the damned for neglecting the time of grace.

3. When ſentence is once irrevocably paſt by that high and everlaſting Iudge, and the mouth of the bottomleſſe pit hath ſhut it ſelfe upon thee with that infinite anguiſh and enraged indignation, thou

thou wilt take on, teare thy haire, bite thy nailes, gnash the teeth, dig furiously into the very fountaine of life, and (if it were possible) spit out thy bowels: because having by a miracle of mercy beene blessed all thy [n] life long in this gloriously illightned *Goshen* with the faireſt noone-tide of the Gospell that ever the Sun saw, and either diddest, or mightest have heard many and many a powerfull and searching Sermon; any one passage wherof (if thou haddest not wickedly and wilfully forsaken thine own mercy, and suffered Satan in a base and beastly maner to blindfold and baffle thee) might have beene unto thee the beginning of the new-birth, and everlasting blisse: yet thou, in that respect a most accursed wretch, diddest passe over all that long day of thy gracious visitation, like a *sonne or daughter of confusion*, without any piercing or profit at all; and passed by all those goodly [*] offers and opportunities, with an inexpiable neg-

[*] Occasio tibi nunquâ defuit, tu semper occasioni. Potuisti, & noluisti: Lue, jam lue nequitias. En tua tot tamq; graviaflagitia; cum tamen lõgè suaviùs virtuti licuisset operari quàm vitijs. En perditissime, inter jocos & ludos perdidisti regnum: Potuisses esse fœlix æternum, modò voluisses: brevi ac leni labore beatam immortalitatẽ tibi parasses, modò voluisses. En stultissime, pro

carnis voluptatulâ, pro spurcâ, & momentaneâ oblectatiunculâ immensas vendidisti voluptates. Nimirùm tua tibi caro, quàm cœlum carior erat. Sentis jam, quas delicias sectatus fueris? Prædixi, monui, vellicavi. Sed actum ẽgi, nihil profeci, oleum & operam perdidi. Nunc vindico, nunc spes & res abs te segregant, sed tuâ solius culpâ. En impurissime ut delectatiunculas pauxillo temporis retineres, perdidisti omnia. Procul nunc à te honores, thesauri, voluptates beatorum; ad quas omnis tibi via intercepta est. Hæc tibi tormenta libidines tuæ parârunt, in hos ignes tua te præcipitavit incontinentia: tuam illam hilarem, sed brevem insaniam, nunc luis æterno luctu. Desperatè ploras Paradisi gaudijs privatum? Tu ipse te privasti. Ac acer bissimè doles perenne cœleste epulum neglectum? Tu neglexisti. — Differendo & negligendo huc sponte irruisti cœcus & amens, hic nunquam exiturus amplius. Nulla hic libertas, nulla salus. Despera centies, sexcenties, despera millies, æternùm desperaturus, æternum morituras, & ad mortem nullis seculis proventurus. [n] Hoc lacerabit cor damnatorum quòd gratiam millies oblatam recusarunt millies. Indè in seipsos furentèr exardescent miseri, & assiduò sibi ipsis lugubrem hanc cantilenam occinent. ô tempus rerum omnium pretiosissimum! ô dies ô horæ pluſquàm aureæ, quò evanuistis æternum non redituræ! Nos cœci & excordes obstructis oculis & auribus libidine ferebamus, & mutuis nosmet exemplis trahebamus ad interitum

lect

lect and horrible ingratitude; and so now lieſt drown'd and damn'd in that dreadfull lake of brimſtone and fire, which thou mightest have ſo easily and often escaped. P This irksome and furious reflection of thy soule upon its owne wilfull folly, wherby it hath ſo unneceſſarily and sottiſhly loſt everlasting joy, and muſt now live in endleſſe woe, will vexe and torture more than thou canſt possibly imagine, continually gnaw upon thy heart with remedileſſe and unconceivable griefe; and in a word, even make an hell it ſelfe.

P Non minùs tunc quàm gehenna nos exagitabit, quià quandò brevisſimo ſpatio temporis non inſudavimus, cœlo & ineffabilibus bonis privati nos intelligemus. *Chryſoſt. in Mat. Hom. 77.*

Eſt qui decẽ millia Philippeorum aſ.

ſequi potuiſſet adeundâ hęreditate, ſed ille ignaviſſimus cauſæ ſuę indormijt, itaq; hæreditatem tàm opulentam neglexit, jamq; talibus ſerę pœnitentię furijs agitatur, ut ipſe ſibi immineat, velut ipſum diſcerpturus. Et nonnunquàm mors indè violenta ſequitur. Haud alitèr damnatorum quilibet ſeipſum ſic allatrat: Potuiſſem, auxilia non deerant, vocabar. Potuiſſem, Eheu! Potuiſſem; ſed nolui. A ſummo bono excluſiſſimus ſum in omne ævum, & uſq; in æternum non videbo lumen, quia nolui videre. Sentire tanto ſe bono privatum eſſe, & quidem ſuâ culpâ inexplicabilis, infandus erit dolor mœrorq;

Feare to let ſlip the day of grace.

O then, having yet a *price in thine hand, to get wiſdome* to go to heaven, lay it out with all holy greedineſſe, while it is called *To day*, for the ſpirituall and eternall good of thy ſoule! Improve to the utmoſt, for that purpoſe, the moſt powerfull Miniſtry, holieſt company, beſt bookes, all motions of GODS Spirit, all saving meanes, &c. Spend every day, paſſe every Sabbath, make every prayer, heare every Sermon, thinke every thought, ſpeake every word, do every action, &c. As though when that were done, thou wert preſently after to paſſe to judgement, and to give up an exact account for it, and whatſoever els *done in the fleſh.*

Hell torment endleſſe.

4. That the conceipt of the everlaſtingneſſe of the

the torments, when they are now already ſeiz'd upon the ſoule, and hopeleſneſſe of ever comming out of hell, will be yet another hell. If thou once come there, [q] and there moſt certainly muſt thou be this night, if thou dieſt this day in thy naturall ſtate, and not new-borne; I ſay then (ſo terribly would the conſideration of eternity torture thee) that thou wouldeſt hold thy ſelfe a right happy man, if thou mighteſt endure thoſe horrible paines, and extremeſt horrours no moe millions of yeares, than there be ſands on the ſea ſhore, haires upon thine head, ſtarres in the firmament, graſſe pils upon the ground, and creatures both in heaven and earth. For, thou wouldeſt ſtill comfort thy ſelfe incredibly with this thought: *My miſery will once have an end.* But alas! This word [r] *Never* will ever rent thine heart in peeces with much rage and hideous roaring; and give ſtill new life to thoſe inſufferable ſorrowes, which infinitely exceed all expreſſion or imagination. Let us ſuppoſe this great body of the earth upon which we tread to be turned into ſand, and mountaines of ſand to be added ſtill, untill they reach unto the Empyrean Heaven, ſo that this whole mighty creation were nothing but a ſandy moun-

[q] Ite furioſi, ite & delitus affluere ſupremam fœlicitatem credite; hodie vino & plumis vos mergite, cras fortaſſis mergendi flammis.

[r] Si nobis ſaltem concederetur ut arenoſus quiſpiam mons extolleretur amplitudine terras coæquans, faſtigio cœlum attingens, ex quo, poſt centum millia annorum advolans avicula roſtro non plus auferret, quàm eſt decima unius arenulæ pars & rursùs poſt alterum centum annorum mille, aliam arenulæ unius decimam partem, & pari modo aliamatq; aliam, ita ut ſpatio decies centum milliom annorum, tantum unicum arenulæ unius granum de monte illo arenoſo minueretur: quàm lœti, quàm alacres eſſemus, quòd poſt ultimam ſaltem montis totius ablationem, damnationis noſtræ finem aliquem haberemus.

[s] Ah, vel muſcę, vel culicis punctiuncula, ſi tamen ſit æterna, quam inexplicabilis cruciatus pronunciabitur? Quis igitur horror exercebit damnatos, vel ob unam hanc, ſed aſſiduam cogitationem? Hic ignis æternùm ferendus, hic ululatus æternùm audiendus, hic horror ſempiternus.

taine:

taine: let us then further imagine a little wren to come but every hundred thousandth yeare, and carie away but the tenth part of one graine of that immeasurable heape of sand; what an innumerable number of years would be spent, before that world of sand were all so fetcht away? And yet, woe and alas that ever thou wast borne! When thou hast lien so many yeares in that fiery lake, as all they would amount to, [t] thou art no nearer comming out, than the very first houre thou entered.

[t] Damnati sic calculum ponunt: Elapsis decem millibus annorum, adjicientur centum millia, post hæc centum millia, tot jungentur myriades, & milliones quot in firmamento sunt stellæ, & in littore maris arenæ. Post quæ longissima annorum spatia, quasi nihil de pœnis nostris accisum esset, sic iterum ab initio pœti tormenta incipiemus: atq; ita sine interruptione, sine fine, sine modo, volvetur assiduè nostrorum tormentorum rota.

Ex quo poli sunt perfecti,
Aude numero complecti
Stellas cœli, stillas roris,
Vndas aquei fluoris,
Guttas imbris pluvialis,
Floccos velleris nivalis
Quot sunt vere novo flores,
Quot odores, quot colores,
Quot vinaceos Autumnus
Poma legit & vertumnus:
Quot jam grana tulit æstus,
Frondes hiemis tempestas.
Totus ob his animantes
Aër atomos volantes,
Pilos ferę, pecus villos,
Vertex hominum capillos:
Adde littoris arenas,
Adde graminis verbenas,
Tot myriades annorum
Quot momenta sæculorum:
Heus adhuc Æternitatis
Portus fugit à damnatis.

Metire semel, iterùm sepiùs: post decem annorum milliones, post centum mille myriadum annorum, post decies centies millena millia milliorum annorum, necdum finem, necdum medium, imò nondum *Æternitatis* principium designasti: junge ad illa omnes hominum & Angelorum cogitationes, omnes motus & mutationes quarumvis rerum creatarum: adde his arenulas, quot non possent millenarum terrarum vastissimo sinu contineri: collige deniq; in unum omnes numeros Arithmetice quadratos, cubicos quosvis: nunc imple his numeris volumina chartarum hinc ad supremos cœlos usquè, nondum *Æternitatis* durationem mensus es, tantum abest, ut sis emensus. Quamdiu igitur durabit *Æternitas*? Semper. Quandò finietur? Nunquam. Quamdiu cœlum erit cœlum; Quamdiu inferi erunt inferi, Quamdiu DEVS erit DEVS, tamdiu durabit Æternitas: tamdiu cœlum beabit Sanctos, tam diu improbos torquebunt inferi. Ne quæso, molestior sis quærendo: Apprehende saltem, si comprehendere non potes.

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edst in. Now, suppose thou shouldest lie but one night grievously afflicted with a raging fit of the stone, collicke, strangury, tooth-ache, pangs of travaile, &c. Though thou haddest to helpe and ease thee a soft bed to lie on, friends about thee to comfort thee, Physitians to cure thee, all cordiall and comfortable things to assuage the paine; yet how tedious and painfull, how terrible and intolerable would that one night seeme unto thee? How wouldest thou tosse, and tumble, and turne from one side to another, counting the clock, telling the houres, esteeming every minute a [a] moneth, and thy present misery matchlesse and unsupportable? What will it be then (thinkest thou) to lie in fire

[a] Summus noctem vigilem curis, aliisve quam à cura, solicitantibus cogitationibus insomnem aut quam infestante æstulo, utente podagra, torminibus ardentium doloribus in nos sævientibus, turbatam exigimus. Quàm hæc tibi nox longa, & instar hebdomadis, aut mensis est! Quid si anno toto sic inter dolores jacendum, quid si annis centum, quid si mille annis, si sex aut decem millibus annorum? Quid si æternum & sine fine?

It would prove an extreme misery (as it seemes) to lie eternally upright, and never stirre, even upon a bed of roses: what would it be then, to sit for ever in that fiery throne mentioned before? But this above all degrees of comparison, what will it be to roare everlastingly in helliſh flames! (Heare my Athan.) Memini me legere, nec sine admiratione, fuisse hominem, qui Æternitatem animo sic perspexerit: Quis mortalium est, aiebat ipse secum, qui quidem sanè mentis sit & ratione utatur, qui regnum Galliæ, Hispaniæ, Poloniæ, regna sanè opulentissima sibi vendicet ea pactione, ut quadraginta centrinos annos in lectulo rosis strato, eoq; mollissimo vellopijnus jaceat? Et licet forsan non defuturus sit, qui ad hanc conditionem descendat, istamen non totum triennium (res certa) sic decumbet, quin abrumpat & dicat: Unite, surgam, malo carere regnis, non dicam tribus, sed omnibus, quàm sic eo animo, licet mollissimè jacere, vel decem tantùm annis, necdum viginti, aut triginta, vel uti pactio fiebat, annis quadraginta. Itáne res se habent, ut nemo sanus reperiatur, qui ut triplici regno donetur, triginta vel quadraginta annis dicta lege decumbere velit? Quàm ergò cæca, quàm furiosa est insania, ob lætrum nere. ob tres articulas, ob crepundia vilissima, illud pervulanter subire periculum, & tale designare facinus, ob quod in candente grate, in feretro stammeo, non solùm quadraginta, non quadringentis, nec quatuor millibus, sed nec quater centenis millibus, sed æternum torqueamur furijs, ô mortales, intemperatissimus agitur, nisi jam maturè, & in rem nostram sapimus. In mollissimo lecto jacere, sed semper jacere, & æternum jacere, supplicium foret inexplicabile. Quid jam omnium apud inferos supplicibrum erit cumulus & congeries formidabilissima?

and

and brimstone, kept in highest flame, by the unquenchable wrath of God, world without end? Where thou shalt have nothing about thee but darknesse and horrour, wailing and wringing of hands, & desperate yellings and gnashing of teeth: thine old companions in vanity and sin to ban and curse thee with much bitternesse and rage; wicked Devils to insult over thee with hellish cruelty and scorne; the never-dying worme to feed upon thy soule and flesh for ever and for ever. O Eternity! Eternity! Eternity!

y Apud inferos singularissimũ est tormentũ, petitum audire tot centenorum millium horribilissimos mugitus, planctus, rugitus; perindè si mera boves assentur vivi, aut si rapidi canes catenas rumpere luctentur, nec possint. Fingamus quoscunq; aurium cruciatus, clamores hominum, latratus canum, luporum ululatus, mugitus boum, rugitus leonum, aliarum bestiarum fremitus, fragores nubium, dejectus aquarum, & quic quid inamœnum auribus fingi potest: ah quanti id omne nihil est ad Orcinianæ plebis desperatissimum fletum, cujus auctarium est stridor dentium.

z O cœcitas humanæ gentis nullis satis lachrymis deploranda! Ex omnibus templorum Pulpitis clamatur, Æternitas, Æternitas, Æternitas. Nos nihilominus præsenti ducimur voluptate. Adeò perire suave est.

Quis exprimat quid sit æternitas? Quis concipiat quid sit Æternitas? Est unum perpetuum Sum, quod præterito caret & futuro. Est circulus, cujus centrum semper, circumferentia nunquam. Cogito mille annos, cogito tot annorum millia quot sunt momenta, seu puncta in toto tempore à condito mundo usq; ad ejus consummationem, & de æternitate nihil habeo. O Æternitas! Quis poterit par esse Æternitati in tormentis? *Et fumus tormenti ipsorum ascendet in sæcula sæculorum, Apoc.* 14. Quid est *in sæcula sæculorum?* Volo dicere, & nescio dicere. Illud tantùm scio id ipsum esse, quod Deus solus sua infinitate ambit & complectitur.

Be not wearied in seeking to avoid hell.

Sith it is thus then, that upon the little lynch of time in this life, depends the length and bredth, the height and depth of immortality in the world to come: even two eternities; the one infinitely accursed, the other infinitly comfortable; losse of everlasting joyes, and lying in eternall flames; sith never ending pleasures or paines doe unavoidably follow the well or mis-spending of this short moment

ment upon earth; with what unwearied care and watchfulnesse ought we to attend that *One necessary thing all the dayes of our appointed time, till our change shall come?* How ought we *as strangers and pilgrims to abstaine from fleshly lusts? What manner of persons ought we to be in all holy conversation and godlinesse?* How thriftily and industriously to husband the poore remainder of our few and evill dayes for the *making our Calling and Election sure.* In a word, with what resolution and zeale to do or suffer any thing for JESUS CHRIST? With what industry and dearenesse to ply this moment, and prize that eternity!

• Quid agis miser, perire vis? Facilimo istud impendio fiet: horula una, imò vel unica parte horulæ, imò momento vel huic per libidinem parras, quod æternum doleas.

Hic ferìò cogitandum: Itáne homines eruditi, & humano sensu sancti ærumnantur, judicantur, damnantur? Quid mihi fiet misero? Ergò animum quantis possum industriis tegabo. Alii se, suamq; cuticulam rursum æternitatis oblivi, rigeant, floreant, cras forsan cinis & favilla. Hos ego motes nihil moror, hanc ego viam non ingredior, nam & alium vitæ terminum quæro.

Concerning the joyes of Heaven,

The excellency of heaven, unutterable.

Let mee tell you before hand, that the excellency, glory, and sweetnesse thereof, no mortall heart, finite braine, created understanding can possibly conceive and comprehend to the life, For,

1. *Paul* tels us, 1 *Cor.* 2. 9. That *neither eye hath seene, nor eare heard, neither heart of man conceived* the incomprehensible sublimity and glorious mysteries of that heavenly wisdome, and inexplicable divine sweetnesse revealed in the Gospell. (For I take that to bee his naturall immediate meaning)

meaning: How transcendently (then) unutterable and unconceiveable is the complement, perfection, the reall, actuall, and full fruition of all those Evangelicall mysterious revelations, accomplished to the height in the highest heavens thorow all eternity? Where we shall enjoy the face and beatificall presence of the most glorious and all-sufficient GOD, as an object wherein all the powers of our soules wilbe satisfied with everlasting delight.

The eye of man hath seene admirable things: Coasts of Pearle, Crystall mountaines, rockes of Diamond, Golden mines, Spicy Ilands, &c. (so Travailers talke, and Geographers write.) [a] *Mausolus Tombe, Dianaes Temple*, the *Egyptian* [b] *Pyramides*, and all the wonders of the world.

The care hath heard the most delicious, exquisite, and ravishing melody. Such as made even *Alexander* the Great transported with an irresistable pang of a pleasing rage as it were, and delightfull [c] dancing of his spirits, that I may so speake, [d] *Exilire è convivio*, &c.

Mans heart can imagine miraculous admirabilities, rarest peeces, worlds of comforts and strange felicities. In conceipt it can convert all the stones upon earth into pearles, every grasse pile into an unvaluable jewell, the dust into silver, the

[a] *Mausoleum. Mausoli* regis Cariæ sepulchrum, ab Artemisiâ uxore extructum, tanta operis magnificentia, ut inter septem orbis miracula fuerit numeratum.

[b] Maximæ hujus generis in Ægypto fuisse memorantur circa Memphim, structuræ ex quadratis lapidibus admirandæ, fastigiatæ ultra omnem circumstantiam, quæ vanæ fieri posset, &c.

[c] Spiritus qui in corde agitant, tremulum, & subsultantem recipiunt aciem in pectus & indè exeitantur. A spiritu musculi moventur, &c. *Scalig. Exerc.* 102.

[d] *Cardan. Subtil. lib.* 13.

the ſea into liquid gold, the aire into cryſtall. It can clothe the earth with farre more beauty and ſweetneſſe, than ever the Sun ſaw it. It can make every Starre a Sun, and all thoſe Suns ten thouſand times bigger and brighter then it is, &c.

And yet the height and happineſſe of Evangelicall wiſdome doth farre ſurpaſſe the utmoſt which the eare, eye, or heart of man hath heard, ſeene, or can poſſibly apprehend. And this ſo excellent light upon earth diſcovering the ineſtimable treaſures of hidden wiſdome in CHRIST, is but as a graine, to the richeſt golden mine, a drop to the Ocean, a little glimpſe to the glory of the Sun; in reſpect of that fulneſſe of joy hereafter, and everlaſting pleaſures above: with what a vaſt diſproportion then doth the inimaginable excellency of heavenly bliſſe ſurpaſſe and tranſcend the moſt enlarged created capacity? Infinitely, infinitely.

Why the glory of heaven is not at full revealed.

2. Our gracious GOD in his holy unſearchable wiſdome doth reſerve and detaine from the eye of our underſtandings a full comprehenſion of that moſt glorious ſtate above; to exerciſe in the meane time our faith, love, obedience, patience, &c. As a father ſhewes ſometimes, and repreſents to the eye of his child, a glimpſe and ſparkle (as it were) of ſome rich orient jewell, to make him love, long, pray and cry for a full ſight of it, and graſping of it in his owne hand: So our heavenly Father in this caſe. If celeſtiall excellencies, and thoſe ſurpaſſing joyes, ariſing principally from the viſible apprehenſion of the purity, glory and

beauty of GOD, were clearely ſeene and fully knowne; even by ſpeculation, it would bee no ſtrange thing, or thankſworthy for the moſt horrible Beliall, * to become preſently the holieſt Saint, the worlds greateſt minion, the moſt mortified man. But in this vale of teares we muſt live by Faith.

* Tanta eſt autem pulchritudo juſtitiæ, tanta jucunditas lucis æternæ, hoc eſt, incommutabilis veritatis, atq; ſapientiæ, ut etiamſi non liceret amplius in ea manere, quàm unius diei mora, propter hoc ſolum innumerabiles anni hujus vitæ pleni delicijs & circumfluentiâ temporalium bonorum recto, meritóq; contemnerentur. *Auguſt. de Lib. Arb. Lib. 3. Cap ult.*

How ſmall capacity from Adams fall.

3. It is a fruit of our fall with *Adam*, and the condition of this unglorified mortall ſtate here upon earth, *to know but in part*: From which our knowledge above ſhall differ, as the knowledge of a child from that of a perfect man: as knowledge by a glaſſe, from apprehenſion of the reall object: as knowledge of a plaine ſpeech, from that which is a riddle. *It is not for us* (ſaith * one) *in theſe earthly bodies, to mount into the clouds, to pierce this fulneſſe of light, to breake into this bottomleſſe depth of glory, or to dwell in that unapproachable brightneſſe: This is reſerved to the laſt Day; when* CHRIST IESVS *ſhall preſent us glorious and pure to His Father without ſpot or wrinkle.*

1. Cor. 13.

* Induci in nubes, penetrare in plenitudinem luminis, irrumpere claritatis abyſſos, & lucem habitare inacceſſibilem, nec temporis eſt hujus nec corporis. Id tibi in noviſſimis reſervatur, cum te mihi exhibuero gloriosum non habentem maculam aut rugam, aut aliquid hujuſmodi. *Bern. Super Cant. Serm. 36.*

The glory of heaven not comprehended without ſupernaturall illumination.

4. Our underſtandings upon neceſſity muſt be ſupernaturally irradiated and illightened with extraordinary enlargement and divineneſſe, before we

we can possibly comprehend the glorious brightnesse of heavenly joyes and full sweetnesse of eternall blisse. It is as impossible in this life for any mortall braine to conceive them to the life, as to compasse the heaven with a span, or containe the mighty Ocean in a nut-shell. The *Philosopher* could say; that as the eyes of an Owle are to the light of the Sun, so is the sharpest eye of the most pregnant wit to the mysteries of nature. How strangely then would it bee dazeled and strucke starke blind with the excessive incomprehensible glory and greatnesse of celestiall secrets, and immortall light?

But although wee cannot comprehend the whole, yet we may consider part. Though we cannot take a full draught of that over-flowing fountaine of endlesse blisse above, yet we may taste; though we cannot yet enjoy the whole harvest, yet we take a survey of the first fruits. For, the Scriptures to this end shadow unto us a glimpse, by the most excellent, precious and desireable things of this life.

Thus much premis'd; let us (for my present purpose) about the joyes of Heaven, consider;

1. The Place, where GOD and all His blessed ones inhabite eternally. *The Place of eternall glory.*

But how can an infinite GOD be said to dwell in a created heaven?

GOD from all eternity when there was nothing, to which Hee might manifest and make knowne Himselfe is not said to dwell *How God can be in a place.*

* any where, either to have beene out of Himſelfe, or in any thing, but onely in Himſelfe. He was therefore an heaven to Himſelfe. But when Hee pleaſed He created the world; that in ſo large and goodly a Theater He might declare and conveigh His power, goodneſſe and bounty, ſome way or other, to all creatures. Eſpecially, He prepared this glorious heaven we ſpeake of, not that it might encloſe or enlarge His happineſſe: But that He might unſpeakably beautifie and irradiate it with unconceiveable ſplendour of His Majeſty and Glory; and ſo communicate Himſelfe beatifically to all the Elect, Saints and Angels, even for ever and ever. I ſaid, not that it might encloſe, conclude and confine Him: For, He is as truly without the heavens, as He is in them: And Hee is where nothing is with Him. He was when nothing was, and then He was, where nothing was beſide Himſelfe. *Before the Creation there was* properly, *neither* when nor where, *but onely an incomprehenſible perfection of indiviſible immenſity and eternity; which would ſtill bee the ſame, though neither heaven nor earth, nor any thing in them ſhould any more be.* * *But wee may not ſo place Him without the*

* *As for the place of* GOD *before the world created, the finite wiſdome of mortall men hath no preception of it: neither can it limit the ſeat of infinite power; no more than infinite power it ſelfe can be limited; for, His Place is in Himſelfe, whom no magnitude elſe can containe.* Sr. W. Rawleigh Lib. 1. Cap. 4.

Non eſt quod quæras ultrà, ubi erat antequam mundus fieret? Preter ipſum nihil erat, ergò in ſeipſo erat. *Bern. de conſid. Lib. 5. Cap. 6.*

Antequam faceret DEVS cœlum & terram, ubi habitabat? In Se habitabat, apud Se habitabat, & apud Se eſt DEVS. *Aug. in Pſal. 122.*

Ante omnia DEVS erat ſolus, Ipſe Sibi & mundus, & locus, & omnia. Solus autem: quia nihil extrinſecus præter Illum. *Tertull. adverſus Praxeam non procul ab initio.*

* Eſt DEVS ita ubiquè, ut non tantum omnes hujus univerſi partes permeet, ſed etiam immenſa illa ſpatia quæ ſunt ſupra cœlos (quæ eſt naturæ infinitate) penetret: non tamen exiſtimes DEVM ibi eſſe, tanquam in loco poſitivo repletivè, ſed tantum per immenſitatem eſſentiæ. *Euſebius De* DEO, q. 6.

Heavens,

Heavens, as to cloath Him with any imaginary ſpace, or give the checke to His immenſity by any parallel diſtance locall. He is ſaid to be without the heavens, in as much as His infinite *Eſſence* cannot be * contained in them, but neceſſarily containes them. *Hee is ſo without them, or (if you will) beyond them, that albeit a thouſand moe worlds were heaped up by His all-powerfull hand each above other, and all above this; He ſhould by vertue of His infinite* Eſſence, *not by free choyce of will or mutation of place, be as intimately coexiſtent to every part of them, as He now is to any part of this heaven and earth we enjoy.* In a ſober ſenſe, * *Bernard* ſaith true; *Nuſquam eſt & ubiq; eſt:* Hee is *no where*; becauſe no place, whether reall or imaginary can comprehend or containe Him: He is *every where*; becauſe no body, no ſpace or ſpirituall ſubſtance can exclude His preſence, or avoid the penetration (if I may ſo ſpeake) of His *Eſſence.*

This glorious Empyrean Heaven (where nothing *but light and bleſſed immortality, no ſhadow of matter for teares, diſcontentments, griefes, and uncomfortable paſſions to worke upon, but all joy, tranquillity, and peace, even for ever and ever doth dwell*) is ſeated * above all the viſible Orbs, and Starry Firmament. See *Deut.*4.39. & 10.14. *Ioſh.*2.11. *Pro.*

* *Behold, the heaven and the heaven of heavens cannot containe Thee.* 1. King. 8.27.

* Vbi eſt? Quid dixi miſer? Sed ubi non eſt? Altior eſt cœlo, inferno profundior, latior terrâ, mari diffuſior. Nuſquâ eſt, & ubiquè eſt: Quiâ nec abeſt ulli, nec ullo capitur loco. *Bern. mihi Col.* 363.

The glory of the higheſt heaven.

* *There is a place beyond that flaming Hill,*
From whence the ſtarres their thin appearance ſhed,
A place beyond all place, where never ill
Nor impure thought was ever harboured:
But Saintly Heroes are for ever ſaid
To keepe an ever laſting Sabbaths reſt,
Still wiſhing that, of what they are full poſſeſt,
Enjoying but one joy, but one of all joyes beſt.

Fletcher, CHRISTS Victory, pag. 51. 6.

25.3. 1. *King.*8.27.30.39.43.49. *Luke* 24.51. *Acts* 1.9. &7.69. *Eph.*4.10. 2. *Cor.*12.2. where it is called the *third heaven.*

The three heavens.

1. The first is that whole space from the Earth to the Sphere of the Moone; where the birds fly; whence raine, snow, haile, and other Meteors descend. See *Gen.*7.11. *Psal.*8.8. *Mat.*8.20 *Deut.* 28.12. *Mat.*6.26. where they are called πετεινὰ τοῦ οὐρανοῦ.

2. The second consists of all the visible Orbs. See *Gen.*1.14,15. where hee calls the whole τὸ στερέωμα, *Expansion, Firmament, Heaven.* And in this He placeth the Sun, Moone, and other Starres, *Deut.*17.3. Within this second *Extension* we comprehend three other Orbs, represented to our knowledge by their motion. Of which see * *Eustachius* Table, at pag.94.

* Communis quidem opinio est decem tantùm esse cœlos mobiles: nempè 7 cœlos Planetarum, Cœlum Stellatum, Cœlum Crystallinum, & primum mobile. Verùm mihi valdè probabilis visa est recentiorum Mathematicorum sententia, undecim esse cœlos mobiles: ita ut inter firmamentum, & primum mobile, pro unico Cœlo Christallino, duplex cœlum constituatur. Namq; pro unico motu trepidationis, qui Cœlo Christallino tribuebatur, quem admitti non posse demonstrant, ponunt duplicem motum librationis: alterum ab Ortu ad Occasum, & è contrà, quem tribuunt nonæ spheræ. Alterum à Septentrione ad Austrum, & è contrà, quem decimæ Spheræ assignant. His additur undecima Sphæra, seu primum Mobile. Deniq; Theologi præter Cœlos mobiles, admittunt supremum Cœlum immobile, quod Empyreum appellant, quod sit sedes Beatorum. *De Cœlo. Q.6.*

3. The third is that where GOD is said specially to dwell; whither CHRIST ascended, and where all the blessed Ones shall bee for ever.

No

No * naturall knowledge can possibly bee had of this heaven: neither any helpe by humane arts, Geometry, Arithmetike, Opticks, Hypotheses, Philosophy, &c. To illighten us thereunto. For, it is neither aspectable nor moveable. Hence it is that *Aristotle*, the most eagle-eyed into the mysteries of nature of all Philosophers, and whom they call *Natures Secretary*; yet said, that beyond the moveable Heavens, there was neither body, *nor* * *time, nor place, nor vacuum*. But GODS Booke assures us of this Heaven of happinesse, and House of GOD, above all the aspectable mooving Orbs. 2. *Cor.* 3. 2. *Eph.* 4. 10. 1. *King.* 8. 27. 30. 39. 43. 49.

The highest heaven above sence.

* Neq; ex sensu, neq; ex motu, neq; ex effectu, aut adjuncto aliquo, sed ex solâ DEI per Scripturas revelatione nobis innotuit. *Tilen.*

* Οὔτε τόπος, οὔτε κενὸν, οὔτε χρόνος ἔστιν ἔξω τοῦ οὐρανοῦ. *De Cœlo, Text.* 99.

And, it is the biggest and most beautifull Body of the whole creation, incorruptible, unmooveable, unalterable: wholly shining with the most exquisite glory and brightnesse of purest light: wherein, as in a confluence of all possible felicities, Iehovah, GOD blessed for ever, doth familiarly and freely communicate Himselfe to be beatifically seene, and fully enjoyed face to face of all the elect, humane and Angelicall spirits for ever. Where the glorified Body of IESVS CHRIST shines with unconceiveable splendour above the brightnesse of the Sun, &c.

The excellency of the highest heaven.

This place most excellent repleniſhed with those unknowne pleasures which attend everlasting happinesse, where GOD, blessed for ever, is seene face to face, is made admirable and illustrious by its bignesse and beauty.

Guesse the immeasurable magnitude and beautifull signes of it,

Heaven a great city.

1. By its * description, *Rev.*21. It is called Ver.10. by an excellency, *That great City, &c.* Which if it be immediately meant (as many learned and holy Divines would have it) of the glory of the Church here on earth, when both Iewes and Gentiles shalbe happily united into one Christian Body and Brother-hood, before CHRISTS second comming, it is no lesse pregnant to proove, that the Heaven of Heavens is a place most glorious above all comparison and conceipt. For, if there be such goodlinesse, amplitude, beauty and majesty in this Militant Church; how infinitely will this beauty be yet more beautified, and all this glory glorified with incredible additions in the Church Triumphant? If there be such excellency upon earth, what may we expect in the Heaven of Heavens?

* Statum Ecclesiæ continuum à suo tempore in omnem usq; æternitatem describipsit *Iohannes*, sicut Prophetæ *Esaias* & *Ezechiel*: quę causa est, cur non omnia ista vaticinia, vel de isâ Ecclesiâ, vel de solo Cœlo, sed de utroq; simul intelligi possint, aut debeant; verùm servatâ moderatione. Neque enim omnia quę de Ecclesiâ sunt, ea etiam de cœlo intelligi possunt. Neque viciſſim omnia, quæ de Cœlo, ea ad Ecclesiam accommodari queunt.

But ye are to observe, that it is not the purpose of the HOLY GHOST *to set forth the just and full compasse of the Heavenly Ierusalem: (for it is immeasurable to our capacity) but by this great measure, He giveth us, as it were, some taste of the largenesse thereof.* Gyffard upon Rev. Cap. 21.

In heaven many inhabitants.

2. By those many * *Mansions* prepared for many thousand thousands of glorified Bodies after the last Day, *Ioh.*14.2. Besides the numberlesse numbers of blessed Angels; the present inhabitants of those heavenly Palaces.

* Habitationes sunt in cœlis, quæ sufficiant infinitis mundis capiendis: imò virtus est in ascensione CHRISTI, ad præparandum locum infinitis etiam mundis, nedum omnibus hominibus qui in hoc uno mundo sunt. Sed causa est in hominibus ipsis qui desunt sibi, neque credunt in illum sanguinem quo præparentur nobis illa in cœlis loca. *Rollock. in Iohan. Cap.* 14.

3. By

3. By the incredible distance from the earth to the Starry Firmament. If I should here tell you the severall * computations of Astronomers in this kind, the summes would seeme to exceed all possibility of beliefe. And yet besides, the late learnedst of them place above the eight Sphere, wherein all those glorious lamps shine so bright, * three moving Orbs more. Now the Empyrean Heaven comprehends all these, how incomprehensible then must its compasse and greatnesse necessarily be?

The height of the highest heaven.

* Mathematici alij distantiam Cœli Stelliferi, seu firmamenti metientes, numerant 163385a. milliaria Germanica: alij, ut *Bernardinus* & *Rostus* numerat 63257500. Age igitur;

Quantam dicis Astrologe à centro terræ, ad cælum octavum seu firmamentum vulgò appellatum distantiam.

Vulgò intervallum dicitur continere Diametros terræ $10040\frac{11}{17}$

Terræ verò Diametro tribuuntur partes 120. Vnicuiq; parti milliaria 62. Quæ ducta in totum Diametrum conficiunt summam milliariorum 7440. Qui numerus multiplicatus per $10040\frac{11}{17}$ ostendit distantiam terræ ab orbe octavo, nempè 74709180. milliariorum. *See Cosmar. Ouranogra.*

But if so, that the adventure of Mathematicians in this Point bee too audacious and peremptory: and that the sublimity, and bow many leagues it is distant, cannot bee certainly knowne: yet you must needs bee of my Authors mind: Dubitari non potest magnam esse Expansi cœlestis intercapedinem & altitudinem: si quidem, id testatur cum visus ipse, tùm passim sacra Scriptura: *Iob* 11.8 Dicuntur cœli altissimi; ideóq; quantitas eorum est impervestigabilis, & altitudo hominis inscrutabilis. *Idem. Ibid.*

* Maginus *was the man, who by his admirable wit of latter times added a tenth moveable Heaven: so that now there are three moveable Heavens above the Firmament, as our Masters in that Profession teach us.* See Maginus his Theoriques. Buttachius followes him. De Mundo & Cœlo. pag. 64, 65.

4. By considering, what a large Expansion and immensity the mighty LORD of heaven and earth is like to chuse for revealing His glory in the highest and most transcendent manner to all His noblest creatures; infinitely endear'd unto Him by the bloody death of His dearest Sonne, even the

The immensity of the highest heaven.

the *Son of His love*, thorow all eternity. Who doth all things like Himselfe: if He love, it is with a free, infinite, and eternall love: if Hee worke, He makes a world: If He go out with our Hosts, the *Sun* shall *stand still* if need be, and the *Starres* must *fight*: if He come against a people, He will make His sword *devoure flesh*, and His *arrowes drinke blood*: if He be angry with the world, He brings a flood over the whole face of the earth. If He set His affection upon a mortall worme, that trembles at His Word, and is weary of sinne; He will make him a King, give him a Paradise, crowne him with eternity: if He builds a house for all His holy Ones; it must needs be a *None-such*; most magnificent, stately and glorious, farre above the reach of the thoughts of men.

The worth of the highest heaven.

5. What a spacious and specious inheritance; what a rich, super-eminent and sumptuous Purchase and Palace do you thinke was the precious blood of the Son of GOD by its inestimable price and merit, able to procure at the hands of His Father, for His *Redeemed?*

The brightnesse of the highest heaven.

Let us here also lay hold upon some considerations, whereby we may behold (at least) some little glimpses of the admirable glory of its light.

1. To say nothing of that glorious projection and transfusion of Æthereall light, both of the Sun and of the Starres, of the six magnitudes, which by Astrologicall computation, constitute * three

* *See Casman. Astrol. p. 1. cap. 4.*

Vt in nullum numerum ponamus, aut Veneris, aut Mercurij sydera, nec computemus stellas novem, quas obscuras, aut quinque, quas rubeas appellant, vel nebulosas: nullo etiam numero habeamus infinitas alias, quæ sexto ordine sunt minores.

hundred

hundred Suns at the leaſt, (whence ariſeth a maſſe of ſhining beauty) upward into the Empyrean Heaven; which *Patricius* endeavours induſtriouſly to proove; I ſay, to paſſe it by as a groundleſſe [a] conceipt; let us take a ſcantling, as it were, and eſtimate of the incomparable brightneſſe and ſplendour of the higheſt heaven; by that which Orthodoxe Divines ſoberly tell from *Rev.* 21. and other places; to wit, that it is *verus ὄυρανος*, wholly light, not like the Starry Firmament, beſpangl'd here and there with glittering ſpots: but all as it were, one [b] *great Sun*. From every Point powring out abundantly whole rivers, as it were, of pureſt heavenly light, &c. Hence with alluſion to brighteſt things below, it is ſaid to have a wall

* Nihil temerè hic vel aſſeverare, vel inficiari debeo. Novi interim, Beatorum domicilium illud [a] ſupremum cœlũ depingi lucidiſſimum ſub imagine novæ gloriolæ. *Apoc.* 21. 23. Dicitur: *Non egent Sole & Luna ut luceant in ea. Nam gloria* DEI *illuſtrabit eam; & Lucerna ejus eſt Agnus.* Quid hinc mi Patrici? De ſententia *Ithamar*: *Aliam eſſe lucem cœleſtis gloriæ, aliam Solis & Lunæ: Non opus eſſe Sole* (ait) *& Luna*: Negatio eſt ſydereæ lucis. Opponitur ei affirmatio divinæ lucis & gloriolæ, quæ proficiſcitur à DEI gloria & Agno Filio DEI. *Ibid.*

Neq; verbi ipſa egent Sole &c.) Non negat, quin Sol & Luna in firmamento ſuum retentura ſint lumen: ſed ait ſupremum illud cœlum, longè præſtantiori luce ſplendere, nec opus habere tali Sole & Luna. Gloria inquit DEI *ipſum irradiat*. Diſcrimen facit inter *illud* gloriam DEI, & inter *id* quo ipſa urbs illuſtratur. Gloria DEI majeſtas eſt DEI, luxq; illa, Dextra ipſius, quam inhabitare DEVS dicitur. Ea omnibus eſt inacceſſa, & corporeis oculis inviſibilis. Ab hac majeſtate verò probene plenis voluntatis DEI, lumen creatum proficiſcitur, quo tota urbs ſplendet: & quo electis etiam communicato, efficit DEVS, ut ipſum plene, & quaſi facie ad faciem cognoſcant. *Zanch. De Caloheate. Cap* 4.

[b] Cœlum Beatorum eſt imprimis lucidiſſimum, eóq; verus *ὄυρανος*: Hoc eſt totum & omni ex parte luminoſum ac ſplendidum. Non enim eſt ſicut firmamentum variis ornatum ſtellis, eóq; alibi lucidum; alibi verò non ita lucidum, ſed totum eſt pellucidum. Eſt enim perinde atq; ſi totum ſit quidem Sol maximus, & omnia ſuo ambitu complectens. Neq; lux illa eſt ſimilis loci ſtellarum, neq; etiam ejuſdem generis. Sed eſt lux verè divina licèt creata: idcircò quia lux eſt alterius generis, & lux eſt gloriæ, non penetrat hæc ad nos uſq; : oculis tamen corporeis futuro ſæculo à nobis videbitur. *Iſaias Ibid.*

of

of *Iaſper*, building of *gold*, a foundation of *precious ſtones*, and gates of *pearles*. Being cleare as *Criſtall*; ſhining like unto *glaſſe*; tranſparent in brightneſſe as a *molten looking glaſſe*. It may be, thoſe places may alſo in latitude of ſenſe intimate and include this glorious viſible light I ſpeake of, *Coloſſ.*1.12. *Pſal.*36.9. 1.*Tim.*6.16.

Ancient Divines alſo apprehended this glorious beauty and brightneſſe in the bleſſed heaven.

The eternall City (ſaith* *Auſtin*) *is incomparably bright and beautifull; where there is victory, verity, dignity, ſanctity, life, eternity.*

* Incomparabiliter clara eſt civitas æterna: ubi victoria, ubi veritas, ubi dignitas, ubi ſanctitas, ubi vita, ubi æternitas. *De vita æt.*

Oh how brave, how beautifull, how glorious, how glittering, how gorgeous, how admirable a City is this! For if the gates be of pearle, and the ſtreets of gold; then what are the inner roomes? What are the dining chambers? and what are the lodging roomes? O how unſpeakable is the glory of this city; that Kings ſhall throw downe their Crownes and Sceptors before it counting all their pompe and glory but as duſt in reſpect of it? And the magnificence and pompe of all the Potentates of the earth ſhall here be laid downe. And albeit none of the Kings and Nobles of the Gentiles might be admitted into the old Ieruſalem, yet all the Gentiles that believe ſhall be admitted into this new Ieruſalem, and made free Denizons thereof for ever. Dent upon the Rev.

I might tell you here of many other probable ſingularities about this celeſtiall palace, and that from the band of ſome godly and learned Diuines: To wit, [That this third Heaven is not penetrable by any creature; whereas the other two are paſſable by the groſſeſt Bodies, ſo that it is ſaid to open to the very Angels, *Iob.*1.51. Who, though they be able to penetrate all things under it, yet are they no more able to enter that Body, than they are to paſſe into one anothers natures. Hence it comes to paſſe, that the third Heaven gives way to Angels, ſoules and bodies of men to enter in by miracle: God making way by his power, where nature yeelds no paſſage. For, it is without pores, and cannot poſſibly extend or contract it ſelfe into a large or ſtraiter compaſſe. That, Tertium hoc & ſummum cœlum, in medio non eſt corpus ſolidum: ſed ineſt aura aliquis cœleſtis quæ ſuppler defectum aeris corporibus glorificatis: In qua etſi pori non ſunt, in nobis tamen pori erunt, in quibus erit hæc natura cœleſtior, quæ etiam aeris vicem ſupplebit ad ſermonem. In cœlo enim uſuri ſumus Hebræa lingua: 1. Nam natura ibi redibit, quæ primitus hanc linguam tenuit, 2. Confuſio linguarum maledictio fuit. *And this aura cœleſtis* (ſay they) *ſhall maintaine life eternally, and be anſwerable to our conſtitution, even as this aire is, &c.*] *But as I would my ſelfe by no means confidently entertaine, ſo will I never obtrude upon others any thing in this or any other divine point; but that only which is grounded* (either directly and immediately, or by good and ſound conſequence) *upon* God's *ſure Word.*

If

If those which be condemned (saith Basil) be cast into utter darknesse; it is evident that those which walked worthy of God, *have their rest in supercelestiall light.*

2. Besides the superexcellency of its native lustre, that I may so speake, this blessed heaven will yet be made infinitely more illustrious and resplendent by all the most admirable and amiable shining glory of that dearest ravishing object, to a glorified eye, the glorified Body of Iesvs Christ. In respect of the beauty and brightnesse whereof, all sydereal light is but a darksome mote, and blackest mid-night. See *Matth.* 17.2. *The brightnesse of* Christs *glorified body.*

3. Adde hereunto the incredible and unspeakable splendour of many millions of glorified Saints, whose bodies also will out-shine the Sun. See *Mat.* 13.43. *Phil.* 3.21. *Dan.* 12.3. Who are said to shine *as the brightnesse of the Firmament, as the Starrs, Dan.* 12.3. *As the Sun, Mat.* 13.43. To be like Christ Himselfe, *1 Iohn* 3.2. And to *appeare with Him in glory, Col.* 3.4. *The splendour of glorified Saints.*

Now, what a mighty and immeasurable masse of most glorious light will result and arise from that most admirable illustrious concurrence, and mutuall shining reflexions of the Empyrean Heaven more bright and beautifull than the Sun in his strength, the *Sun* of that sacred Pallace, and all the blessed Inhabitants? All which every glorified eye shall be supernaturally inlarged, enabled, and ennobl'd to behold and enjoy in a kindly and comfortable manner with ineffable delight and everlastingnesse!

4. If the porch and first entry be so stately and glorious, *The brightnesse of* Gods *presence.*

glorious, garnished and bespangl'd with so many bright shining Lights and beautifull Starres: What workmanship and rare peeces, what majesty and incomprehensible excellencies may wee expect in the Palace of the great King, and the heavenly habitations of the Saints and Angels? * How full of beauty and glory are the chiefe roomes and Presence-Chamber of the great and royall Monarch of Heaven and Earth?

Meditate on the glory of heaven.

O with what infinite sweetest delight may every truly gracious soule, bathe it selfe before-hand, even in this vale of teares, in the delicious and ravishing contemplation of this most glorious Place, wherein he hath an eternall blisfull mansion most certainly purchased and prepared for him already, by the bloud of IESVS CHRIST! Let us therefore (as an holy Divine would have us) *spend many thoughts upon it; Let us enter into deepe meditations of the inestimable glory of it: Let us long untill we come to the fingering and possession of it: even as the heire longeth for his inheritance. --- Let us strive and straine to get into this golden Citie; where streets, walls and gates, and all is gold, all is pearle: nay, where pearle is but as mire and dirt, and nothing worth. O what fooles are they, who deprive themselves willingly of this endlesse glory for a few stinking lusts! O what mad men are they, who bereave themselves of a roome in the Citie of Pearle, for a few carnall pleasures! O what bedlams and humane beasts are they; who shut themselves out of these everlasting habitations, for a little transitory pelfe! O what intolerable sots and senselesse wretches are all such, who wilfully barre themselves*

out

out of this Palace of infinite pleasure, for the short fruition of worldly trash and trifles?

2. In a second place, let us take notice of some names, titles and epithets attributed to heavenly joyes, eternall glory, which may yet further represent to our relish their incomparable sweetnesse and excellency. They are called,

Titles attributed to heaven.

1. A *Kingdome*, *Mat.* 25. 34. *Luke* 12. 32. Now a Kingly Throne is holden the top and crowne of all earthly happinesses: the highest aime of the most eager and restlesse aspirations and ambitions of men. A confluence it is of riches, pleasures, glory, all royall bravery, or what mans heart can wish for outward welfare and felicity. * What stirres and stratagems, what murders and mischiefes, what mining and counter-mining, what mysterious plots and machivillian depths, what strange adventures and effusions sometimes even of bloudy seas, to catch a Crowne? Witnesse *Lancaster* and *Yorke*, nay all habitable parts of the earth, which from time to time have become bloudy cock pits in this kind.

1. *A Kingdome.*

* *Who hath not observed what labour, practice, peril, bloud shed, cruelty, the Kings and Princes of the world have undergone, exercised, taken on them and committed, to make themselves and their issues Masters of the world.* S. W. Rawleigh.

2. An *Heavenly Kingdome*, *Mat.* 7. 21. And 18. 3. to intimate, that it surpasseth in glory and excellency all earthly kingdomes, as farre as heaven transcendeth earth, and unconceiveably more.

2. *An heavenly Kingdome.*

3. *The Kingdome of* God, *Mat.* 14. 23. A Kingdome of God's owne making, beautifying and blessing; who doth all things like Himselfe, as I said before: replenished and shining with Majesty, pleasures and ineffable felicities, beseeming the glorious Residence of the King of Kings.

3. *A Kingdome of* God.

4. An

4. An Inheritance.

4. An *Inheritance*, *Acts* 20. 32. Not a tenement at will, to bee possessed or left at the landlords pleasure: but an inheritance setled upon us, and sealed unto us by the dearest and highest price that ever was payed, which will be as orient, precious and acceptable, after as many millions of yeares, as you can thinke, as it was the very first day it was powred out and payed.

5. A glorious inheritance.

5. A *rich and glorious inheritance*, *Ephes.* 1. 18. Fit for the Majesty and mercy of Almighty God to bestow; the unvaluable bloud of His Son to purchase, and *the dearely Beloved of His Soule* to enjoy.

6. The inheritance of Saints.

6. An *Inheritance of the Saints in light*, *Colos.* 1. 12. Every word sounds a world of sweetnesse.

7. An incorruptible inheritance.

7. An *Inheritance incorruptible, and undefiled, and that fadeth not away*, 1. *Pet.* 1. 4. There can never possibly be the least diminution, much lesse any abolishment of the least glimpse of heavenly glory. But all blisse above will be as fresh and full innumerable yeares hence, as at our first entrance, and so thorow all eternity.

8. A Crowne.

8. A *Crowne of righteousnesse*, 2. *Tim.* 4. 8. Fairly come by, and full dearely bought. A *Crowne of life*, *Iam.* 1. 12. A *Crowne of glory*, 1. *Pet.* 5. 4. *Glory* it selfe, *Rom.* 9. 23. Nay, an *exceeding exceeding eternall waight of glory*, 2. *Corinth.* 4. 17. Which Crownes, Kingdomes, Pearles, Iewels, Feasts, &c. do but weakely shadow out unto us. A *superlative transcendent Phrase* (saith one) *such as is not to be found in all the Rhetoricke of the Heathens, because they*

they never wrote of such a theme, nor with such a spirit.

9. *Fulnesse of joy, everlasting pleasures, Psal.*16. 11. *A swift flowing river and torrent of pleasures, Psal.*36,8. The very joy of our LORD and Master, *Matth.*25.21. 9. Fulnes of joy.

3. In a third place, let us consider the beauty and blessednesse of glorified Bodies. *The beauty of glorified bodies.*

I doe not here curiously enquire with the Schoole-men; whether the glory of the body doth spring originally out of the blessednesse and beautifull excellency of the soule, and so redounds upon the body, by a continued constant influence, as *Aquinas* thinks. Or, (which I rather follow) that those excellent endowments and heavenly splendours are originally and dispositively implanted by GODS hand in the reformed body, onely perfected and actuated (as it were) by the glorious soule, as *Bonaventure* supposeth. Sure I am in generall, they shall be made *like the glorious body of* CHRIST, *Philip.*3.21. And that is happinesse and honour enough, inexplicable, supereminent.

Besides their freedome from all defects and imperfections, diseases and distempers, infirmities and deformities, * maimednesse and monstrous

* Restat ergò, ut suam recipiat quisque mensuram, quam vel habuit in juventute, etiamsi senex est mortuus: vel fuerat habiturus, si antè est defunctus. *Aug. de Civit.* Dei. *Lib.* 22. *Cap.*15.

Circa triginta annos definierunt esse, etiam sæculi hujus doctissimi homines, juventutem. *Idem Ibid.*

Resurgent omnes tàm magni corpore, quàm vel erant, vel futuri erant, vel futuri erant in juvenili ætate. *Idem Ibid. Cap.*16.

Quibus omnibus pro nostro modulo consideratis & tractatis, hæc summa conficitur, ut in resurrectione carnis in æternum eas mensuras habeat corporum magnitudo, quas habebat, perficiendæ sive perfectæ, cujuscunq; indita corpori ratio juventutis, in membrorum quoq; omnium modulis congruo decore servatur. *Ibid. Cap.*20.

All the bodies of the Elect shall arise in that perfection of nature, whereunto they should have attained by their naturall temper and constitution, if no impediment had hindered: and in that vigour of age, that a perfect man is at about three and thirty yeares old, each in their proper sexe. So saith som worthy Divine, whose name I forgot to note when I tooke his Saying.

ſhapes, infancy, or decrepitneſſe of ſtature, &c. From want of meate, drinke, mariage: for wee ſhall be *like the Angels of* GOD *in heaven*, *Matth.* 22.30. We ſhall *hunger no more, neither thirſt any more*, *Rev.*7.16. of ſleepe; for there ſhall be no wearying of the body, or tyring the ſpirits; for, we ſhall live by the all-ſufficient Spirit of GOD, which never needs refreſhing: of phyſicke; for, we ſhall enjoy * perpetuall impregnable health: a glorified body cannot poſſibly be diſtempered; either by inward contrariety of elementary qualities; or any outward contagion, or hurtfull impreſſion: of aire; to coole our heat, or keepe us from ſtifling: of clothes; for, we ſhall be clothed *with long white robes* of immortality, *Rev.*7.9. which can never bee worne out; but ſhall be ſo beautifull and glorious; that like the Sun, we ſhall be beſt adorned, when we have no other covering, but our owne reſplendent Majeſticall brightneſſe: of Sun; for *the glory of* GOD *ſhall illighten that heavenly city*; and the *Lambe ſhall be the light thereof*, *Rev.*21.23. Of any thing; for, GOD *ſhall be unto us All in All*, 1.*Cor.*15.28.

* Aſtruere licet, ſanitatiē vitę futurę ità vigere, & immutabilem, ac inviolabilem fore: ut ineffabili quadam dulcedine ſuavitatis totum hominem repleat, & omne quod alicujus in ſe viciſſitudinis, mutabilitatis, aut læſionis ſuſpicionem prætendere queat, procul arceat, atq; repellat. *Anſelm. de ſimilitud. Cap.*54.

Endowments of the body in heaven.

I ſay, beſides an everlaſting exemption, and priviledge from all ils, paines, miſeries; our bodies ſhall be gloriouſly crowned with many poſitive prerogatives, marvellous excellencies, high and heavenly endowments.

1. *Immortality.*

1. *Immortality*, 1.*Cor.*15 54. Glorified bodies can never poſſibly die. They ſhall laſt as long as GOD Himſelfe, and run parallell with the longeſt line of eternity. In which reſpect alſo, our condition

condition is a thousand times more happy and glorious than if we had ſtood ſtill with *Adam* in his innocency and felicity. If ſo, he could but have conveighed unto us bodies immortall * *potentiâ non moriendi ex Hypotheſi*, as they ſay, that is, endowed onely with power of not dying, if ſo and ſo: but now they ſhall be immortall *impotentia moriendi*, that is, ſhine for ever in the higheſt heavens with impoſſibility of ever periſhing.

* Immortalitas ſumitur quadrifariam: Pro

1. Impotentia moriendi abſoluta, & natura. Sic ſolus DEVS immortalitatem habet, 1. Tim. 6. 16.

2. Impotentia moriendi ex gratia creationis: ſic Angeli & animæ humanæ ſunt immortales.

3. Impotentia moriendi ex gratia doni: ſic cœlum novum, terra nova, corpora beatorum immortalitatem habebunt.

4. Potentia non moriendi ex aliqua Hypotheſi, licet in ſe ſit mortale. Sic homo ante peccatum erat immortalis corpore, ex Hypotheſi unionis cum anima originaliter perfecta, immortali.

2. *Incorruptibleneſſe*, 1. *Corinth.* 15. 42. 54. For, every glorified body ſhall for ever bee utterly impaſſible, and un-impreſſionable with any corruptive quality, action, or alteration. Whether, 1. By the power of ſome peculiar glorifying endowment implanted in the body, or redounding from the ſoule upon the body for that purpoſe: Or, 2. From an exquiſite temper and harmony of the Elementary qualities freed everlaſtingly from all poſſibility of any angry contrariety and combate: Or, 3. Which ſeemeth moſt probable and approoved by the learned'ſt Schoole-men, from an exact ſubjection of the body to the ſoule, as of the ſoule to GOD: I ſay, whe-

2. *Incorruptibleneſſe.*

ther so or so, I doe not here enquire or contend; but leave all alterations in this kinde to the curious disquisitions of such idle and ill-exercis'd Divines. The testimony of GOD's never-erring Spirit (in the cited place) is more than infinitely sufficient to assure every Christian heart, that our raised bodies, reformed by the All-mighty glorious hand of GOD, shall never more be exposed to violence or hurt from any externall agent: or obnoxious to the least disposition towards any inward decay, putrefaction or dissolution.

3. Potency. 3. Potency, 1. *Corinth.* 15. 43. Our soules are in nature, substance, and immateriality like the Angels of GOD: One of which killed in one night an hundred foureſcore and five thousand, 2. *Kings* 19. 35. And therefore little know wee, though the edges, excellency and executions may bee dul'd and drown'd in our heavy, fraile, sinfull bodies, of what might and power they may bee originally. But then, when to the soules native strength, there is an addition of glorifying vigour, and GOD's mighty Spirits more plentifull inhabitation; and it shall also put on a body, which brings with it, besides its owne peculiar inherent power, an exact serviceableneſſe and sufficiency apted and apportion'd to the soules highest abilities and

and executions; * how incredibly powerfull and mighty may we ſuppoſe a Saint in heaven ſhall be?

* In futuro igitur, ut jam prælibavimus, & ſic juſtus ortus erit, ut etiam ſi velit, terram commovere poſſit. *Anſelm de ſimilitud. Cap.* 32.

Verùm præſtabunt viribus, quicunq; ſupernis viribus aſſociantur civibus, in tantum, ut nullatenus illis quiſquam obſiſtere valeat, vel ſi movendo quid, aut evertendo voluerit, à ſuo ſtatu quin illicò cedat. Nec in eo quod dicimus majori labore rabunt conatu, quàm nos modò in oculorum noſtrorum motu. Ne quæſo ſimilitudo illa Angelorum noſtro excidat ab animo quam adepturi ſumus in futuro; quatenus ſi in hac fortitudine, aut in his quæ dicturi ſumus ad exemplum non occurrit, vel ipſa per quam Angelis adæquabimur, ad ea comprobanda proſit. Si igitur in quibus Angelos valere conſtat, noſtra nihilominus fortitudo valeat: neminem autem qui dubitet puto exiſtere, Angelos ea quę volunt fungi fortitudine. Cum igitur ſimiles eis fuerimus, nunquam imbecilliores illis erimus. Sed fortaſſis quæreret aliquis, quid nobis tunc illa fortitudo præſtabit, cum ſingulis tam convenienter, ut convenientius nequeant ubiq; diſpoſitis nihil immutandum, nihil evertendum, nihil ſtatuendum ſit, in quo vires ſuas exercere poſſit? Qui hoc dicit, paucis nobiſcum quid in hujuſmodi habeat uſus humanus attendat, & videbit quia non ſemper omnibus quę habemus, & quæ nos habere non parùm gaudemus actu utimur. Sicut verbi gratia, ipſo viſu poteſtate aliqua nonnullarum ſcientia rerum, & multis in hunc modum: ſic & tunc de qua agitur fortitudine erit. Sola namq; poſſeſſio nobis grata erit, & exultatio grandis: licet in actu nequaquam ſit neceſſaria nobis cunctis, ut dictum eſt, in ſuo ſtatu convenienter locatis. Hęc eadem quæſtio, ſi aut de velocitate, aut de aliquâ beatitudinis partium movetur, hac ſolutione, ſi non aptiorem lector invenerit, ſolvatur. *Ibid.*

4. *Spiritualneſſe*, 1. *Cor.* 15. 44. Not that our bodies ſhall be turned into ſpirits, but imployed ſpiritually. Or more fully thus: 4. *Spiritualneſſe.*

1. Becauſe they ſhall be fully poſſeſſed with the * Spirit, which dwelling primarily and above

* Corpus glorioſum perfectè movebitur Spiritu

D. 1: ſicut movetur ab animâ: non quod anima tunc ſit ceſſatura movere aut agere: ſed quod ipſa quoq; plena ſpirituali luce, & perfectione corpus ſpiritualitèr tunc movebit, ut cibo, potu, veſtitu, Aere, calore nullo indigeat amplius. *Par.*

Excitatur corpus ſpirituale.] Hoc eſt vitam & Eſſe ſuum non tam habens ab animâ iſtâ ejuſq; facultatibus naturalibus: (Quanquam etiam tum eadem hæc anima noſtra conjungetur cum eodem ipſo corpore noſtro, & per eam etiam tum vivemus) tamen corpus quod excitabitur, non tam habebit vitam & Eſſe ſuum ab eâ quam à Spiritu illo CHRISTI, quia ità, ut ſic loquar, animabit & animam iſtam & corpus iſtud, ut totus homo glorioſus inſtar ipſius CHRISTI conſpiciendus ſit. *Rollo. in Iobum. Cap.* 3.

measure in CHRIST our head, is communicated from Him to us His members; so that then we shall no more live by our animall faculty, nor need for preservation of life meat, drinke, sleepe, clothing, physicke, or the former naturall helpes. In which respect they cease to be naturall bodies, being freed from those animall faculties of nourishing, increasing, and multiplying by generation. They shall no more live by vertue of food and nourishment thrice concocted: first, in the stomach, &c. but shall be spirituall and heavenly, living without all these helpes, as the Angels in heaven do.

2. Because they shall in all things become subject to the Spirit of GOD; and be wholly, perfectly, and willingly guided by Him, with a spirituall, Angelicall, most absolute, and free obedience. *As the spirit serving the flesh may not unfitly be called carnall; so the body obedient to the soule* (saith * *Austin*) *is rightly termed spirituall.*

* Sicut spiritus carni serviens non incongruè carnalis, ita caro spiritui serviens rectè appellatur spiritualis: non quia in spiritū convertetur, sicut nonnulli putant, eò quod scriptum est: *Seminatur corpus animale, resurgit corpus spirituale*: Sed quià spiritui summâ & mirabili obtemperandi facilitate subdetur, usq; ad implendam immortalitatis indissolubilis securissimam voluntatem omni molestiæ sensu, omni corruptibilitate & tarditate detracta. Non solum enim non erit tale, quale nunc est in optimâ valetudine, sed nec tale quidem quale fuit in primis hominibus ante peccatum. Qui licèt morituri non essent, nisi peccassent, alimētis tamen ut homines utebantur, non spiritualia, sed adhuc animalia corpora gestantes. *De Civit. DEI Lib. 13. Cap. 20.*

Non potestas sed egestas edendi ac bibendi talibus corporibus auferetur. Vnde & spiritalia erunt, non quià corpora esse desistent, sed quià spiritu vivificante subsistēt: *Idem, ibid. Cap. 22.*

Activeness.

* Corpus Sanctorū resurget spiritale, quià

3. By reason of their * activeness, nimbleness, agility: whereby they shall be able to moove from

velocitate, levitate, perspicuitate spiritibus erit æquale. *Idem Tom. 9 p. 2. Mihi pag* 1084

place

place to place with * incredible ſwiftneſſe and ſpeed; not being at all hindered by their weight. *An heavy lumpe of lead, that ſinkes now to the bottome, being wiro drawne as it were by the workman into the forme of a boat, will ſwimme,* (ſaith *Auſtin:*) *And ſhall not* GOD *give that ability to our bodies, which the Artificer doth to the lead? &c.*

* Erunt illa corpora, ut animus agilia, ut Sol, perſpicua. Quam citò enim nunc animus ab Oriente in Occidentem cogitatione pervenit; tam citò, nunc illud corpus illuc pervenire poterit. *Ibid.*

Sed velocitas quæ pulchritudine non minus amatur tanta nos comitabitur, ut ipſis Angelis DEI æquè celeres ſimus, qui à cœlo ad terras & è converſo dicto citius dilabuntur.—Hujus quoq; velocitatis exemplum in radio Solis licet intueri, qui ſtatim orto Sole in plagâ Orientali pertingit uſq; ad ultima plagæ Occidentalis, ut in eo perpendamus non eſſe impoſſibile, quod de noſtrâ dicimus futurâ velocitate: præſertim cum rebus animatis ſolcat ineſſe major velocitas, quàm inanimatis. Huic etiam Radio Solis ſimile exemplum velocitatis habemus in nobis. Radius quippè oculorum noſtrorum in ſublevatione palpebrarum uſq; ad cœlum pertingit, & ictus earum totus in ſemet ac integer redit. *Auſtin de ſimiliud. Cap 51.*

Here ſome of the Schoolemen moove an idle unneceſſary queſtion: to wit; *Whether glorified Bodies moove from place to place in an inſtant?* *Glorified bodies cannot be in many places at once in inſtant.*

For they may well know out of the Principles in Philoſophy, and Rules of ſound reaſon, that it is utterly impoſſible, and implies contradiction:

That a body ſhould in an inſtant be in many places at once.

But if a glorified body moove from place to place in an inſtant: it will neceſſarily follow that the ſame body is in an inſtant, *In termino à quo, locis intermedijs & termino ad quem ſimul*; in the beginning, middle, and end of the ſpace, thorow which it paſſeth at once; which is more than utterly

impoſſible, and quite deſtroyes the nature of a true Body.

I would rather interpret thoſe words of *Auſtin*; [*Ceriè ubi volet ſpiritus, ibi protinus erit corpus*; the body will preſently be there where the ſoule would have it] of extraordinary ſpeed, and incredibly ſhort time; *Aquinas* cals it * *imperceptible*. So that I doubt not, but that a glorified Saint deſiring to be in ſuch or ſuch a place a thouſand miles off, after the very firſt bent of his will that way, would be there in an * incredibly leſſe time, than thou wouldeſt imagine.

* Corpus gloriosum movetur in tempore, ſed imperceptibili propter brevitatem. *Suppleм.* 3. pag. 48. *Art.* 3.

* *But not in an inſtant, as* Aquinas *his argument demonſtrates unanſwerably thus*: In motu locali ſpatium & motus & tempus ſimul dividuntur, ut demonſtrativè probatur in 6 Phyſic. Sed ſpatium quod tranſit corpus gloriosum per ſuum motum, eſt diviſibile: Ergo & motus diviſibilis eſt, & tempus diviſibile, inſtans autem non dividitur. Ergo & motus ille non erit in inſtanti. *Ibid. Sed contrà*

Bellarmine then erres in his Art of well-dying tranſlated into Engliſh by O. E. pag. 215. *ſaying*: The Saints having the gift of agility can in a moment paſſe from place to place — from Eaſt to Weſt, &c. (*if he ſpeake properly.*)

3. The glory of bodies in heavē.

3. Glory, 1. *Corinth.* 15. 43. The bodies of the Saints in heaven ſhall be paſſingly beautifull, ſhining, and amiable.

* Omnis corporis pulchritudo eſt partium congruentia, cum quadam coloris ſuavitate. —Proindè nulla erit deformitas, quam fecit incongruentia partium: ubi & quæ parva ſunt corrigentur: & quod minus eſt quàm decet, undè Creator novit, inde ſupplebitur: & quod plus eſt quàm decet, materiæ ſervatâ integritate, detrahetur. Coloris porrò ſuavitas quanta erit, ubi juſti fulgebunt ſicut Sol in regno Patris ſui? *De Civit.* Dei. *Cap.* 19.

Two things (according to * *Auſtin*) concurre to the conſtitution of beauty:

1. Excellent proportion of bodies in heaven.

1. A due and comely proportion; an apt and congruent ſymmetry and mutuall correſpondency

cy of all the parts of the body: or in a word, well-favouredneſſe.

2. Amiableneſſe of colour; a pleaſing mixture of thoſe two lively colours, of white and red. I add a third: *2. Perfect colour.*

3. A cheerfull, lively, lightſome aſpect. When the two former materials (as it were) are pleaſantly enliv'd and actuated by a lively quickneſſe and modeſt merrineſſe of countenance. *Whereupon,* (ſaith the Moraliſt) *it is not the red and white, which giveth the life and perfection of beauty: but certaine ſparkling notes, and touches of amiable cheerfulneſſe accompanying the ſame. In beauty* (ſaith another) *that of favour is more than that of colour; and that of decent & pleaſing motion, more than that of favour. That is the beſt part of beauty, which a picture cannot expreſſe, &c.* *3. Lively aſpect.*

All theſe concurre in eminency and excellency in glorified bodies. *A concurrence of excellencies in glorified bodies.*

1. An exquiſite feature and ſtature, beautified by GODS owne bleſſed all-mighty hand, with the utmoſt of created comlineſſe, and matchleſſe proportion.

2. Not onely ſweeteſt mixture of livelieſt colours; but alſo a bright ſhining ſplendour of celeſtiall glory.

3. And both theſe actuated to the life, preſerved in perpetuall freſhneſſe and oriency, and quickened ſtill with new ſupply of heavenly activeneſſe and amiableneſſe by a more glorious ſoule; (for, if the brightneſſe of the body ſhall match the light of the Sun; what, doe you thinke, will bee the glory of the ſoule?) and by an infinitely

infinitely more glorious ſpirit, which ſhall plentifully * dwell in them both for ever.

* Vt anima iſta dum exercet functiones ſuas in corpore impertit ei colorem & totam hanc externam corporis gloriam: ita tum cum DEVS erit omnia in omnibus, Spiritus CHRISTI in nobis habitans, induet corpora noſtra glorioſiſſima, quibuſq; qualitatibus. *Rollock in Ioan. Cap. 5.*

Amplification of the glory of bodies in heaven.

Amplifie the glory of our bodies in heaven from ſuch places as theſe: *Dan.* 12.2. *Mat.* 13.45. *Phil.* 3.20,21. *Col.* 3.4.

From which the ancient Fathers alſo thus collect and affirme:

If we ſhould compare (ſaith * *Chryſoſtome*) *our future bodies even with the moſt gliſtering beames of the Sun; we ſhall yet ſay nothing, to the expreſſion of the excellency of their ſhining glory.*

* Si vel cum micantibus Solis radijs futura nobis corpora contulerimus, nihil tamen pro illius ſplendoris dignitate explicabimus. *Serm. de miſericord.*

The beauty of the juſt in the other life (ſaith * *Anſelme*) *ſhall be equall to the glory of the Sun, though ſevenfold brighter than now it is.*

* In illâ ſiquidem vitâ pulchritudo juſtorum Solis pulchritudini, qui ſeptemplicitèr, quàm modò ſit, ſplendidior erit, adæquabitur. Vnde ſcriptum eſt, Fulgebunt juſti, ſicut Sol in conſpectu DEI. *De ſimilitud. Cap.* 50.

*The * brightneſſe of a glorified body doth as farre excell the Sun, as the Sun our mortall body.*

* Hujus quoq; corporis claritas tantum Solem excellit, quantum Sol in claritate noſtrum corpus præcellit. *Apud Auguſt. Tom.* 9. *p.* 2. *Mihi pag.* 1085.

Then ſhall the righteous ſhine forth as the Sunne, in the Kingdome of their Father]

Not

Not (ſaith * *Chryſoſtome*) *becauſe they ſhall not ſurpaſſe the brightneſſe of the Sun; but, becauſe that being the moſt glittering thing in the world, hee takes a reſemblance thence towards the expreſſing of their incomparable glory.*

* *Tunc fulgebunt juſti, ſicut Sol in regno Patris eorum*] Non quiâ Solis etiam ſplendorem non ſuperabunt, ſed quando nihil fulgentius Sole videmus, propterea re apertiſſimâ nobis ad exprimendum uſus eſt. *In Mat. Hom.* 12.

But how can there be ſo much beauty and delightfull amiable aſpect in ſuch intenſive and extraordinary brightneſſe? Or what pleaſure can we take in beholding ſuch extremely bright and ſhining bodies! Sith we find by experience, that there is farre more content and delight in looking upon a well-proportioned object, beautified with a pleaſant mixture of colours, than in ſeeing the Sun, though it ſhould not ſo dazle, and offend the eyes.

Glorified eyes impaſſible.

For ſatisfaction herein, we muſt know, that the * glorified eye ſhall become impaſſible, elevated farre above all mortall poſſibility, and fortified by an heavenly vigour, to apprehend and enjoy all celeſtiall light and glory with much raviſhing contentment and inexplicable delight.

* Neq; in eo loco claudendi erunt oculi, nè fortè à nimio ſplendore lædantur: nam & ipſi oculi beati erunt, ac per hoc impaſſibiles & immortales; qui enim lumine gloriæ confortabit oculos mentis, ne videntes DEVM facie ad faciem, opprimantur à gloriâ; idem etiam dote impaſſibilitatis confortabit oculos corporis, ut ſine læſione cernant non Solem unum, ſed innumerabiles.

Secondly: that omnipotent mercifull hand of GOD, which will raiſe our bodies out of the duſt, and reforme them anew, can cauſe light and colour

How brightneſſe ſeene in heaven.

to

to concurre and consist in excellency, in glorified bodies.

Those things which according to nature can consist together; the one or both being *in gradu remisso*, (as they say) *abated of their height*, can by divine power consist together *in gradu intensissimo suæ speciei, in their excellency*: but it is so with light and colour according to nature: *ergo, &c.* as * *Durandus* one of the acutest Schoolemen makes good by arguments. Whether shall colour or light be seene? * Why not both in a most delicious admirable mixture?

* *Lib.* 4. *Dist.* 44. *Q.* 8.

* Corporis gloria naturam non tollet, sed perficiet; unde color qui debetur corpori ex naturâ suarum partium, remanebit in eo. sed superaddetur claritas ex gloriâ animæ. Sicut etiam videmus corpora colorata ex naturâ sui, Solis splendore relucere, vel ex aliquâ alia causâ, extrinsecâ, seu intrinsecâ. *Aquin. Supplem.* 3. *p.* *Q.* 85. *Art.* 2. *ad* 3^um.

In noctilucis simul stant color & lux, ut apparet ad sensum, & sic videtur quod virtute divinâ corpora gloriosa possunt simul esse colorata & lucentia. *Dur. Lib.* 4. *Dist.* 44. *q.* 8.

The exercise of the senses in heaven.

Heere the Schoolemen according to their wont do curiously inquire, discusse and determine the manner of the acts, exercise and objects of all the senses. They say not only; 1. That the eye shall delightfully contemplate CHRISTS glorious body, the shining bodies of the Saints, the beauty of the Empyrean Heaven, &c. 2. The eare drinke up with infinite delight, the vocall harmony of Hallelu-jahs, &c. But also audaciously undertake to define without any good ground or sound warrrant, many particulars about the other senses, not without much absurdity, and unspiritualnesse. But let it be sufficient for us, without searching

searching beyond the bonds of sobriety, to know for a certaine that every sense shalbe filled with its severall singularity and excellency of all possible * pleasure, and perfection.

* In illa futura vita delectatio quædam ineffabilis bonos inebriabit, & inestimabili dulcedine sui totos eos inenarrabili abundantia satiabit. Quid dixi totos? Oculi, aures, nares, os, manus, guttur, cor, jecur, pulmo, ossa, medullæ, exta etiam ipsa, & cuncta sigillatim singulæ; membra eorum, in communi tam mirabili delectationis & dulcedinis sensu replebuntur, ut verè totus homo torrente voluptatis Dei poretur, & ab ubertate domus ejus inebrietur. *Anselm. de similitud. Cap. 57.*

4. In a fourth place; let us take a glance of the vnutterable happinesse of the Soule. *The Soules beatitude.*

I should be infinite and endlesse, if I did undertake to pursue the severall glories, felicities, and excellencies of every faculty of the soule; and when I had done, ended with the vtmost of all both Angelicall and humane understanding and eloquence, come infinitely short of expressing them to the life; I will at this time but give you a taste onely, in the understanding Part:

And that shall be extraordinarily and supernaturally enlarged and irradiated with the highest illuminations, largest comprehensions, and vtmost extent of all possible comfortable knowledge, of which such a creature is capable. *Much knowledge.*

1. Humane knowledge of Arts, Nature, created things, is delicious and much desired: Witnesse, *The excellency of knowledge.*

1. The wisest Heathens, and best Philosophers, who were so ravished but even with a dimme glimpse of this knowledge, that in comparison thereof they have contemned all the riches, pleasures, and preferments of the world.

2. That